

# THE MIRROR OF HONOR:

Wherein euerie professor of armes, from the  
Generall, Chieftaines and high Commanders, to the priuate officer  
and inferiour souldier, may see the necessitie of the feare and  
seruice of God, and the vse of all diuine vertues, both  
in commanding and obeying, practising and  
proceeding in the most honorable  
affayres of warre.

*A treatise most necessarie, comfortable and expedient for all English  
subiects, whereby their duties to God, their Prince and countrie,  
their assurance and safetie, is linely set forth as in a  
glasse before them.*

Exod. 14. 14.

*The Lord shall fight for you, therefore hold you your peace.*

The Contents of the booke are in the next page.



Printed at London by the Widowe Orwin for  
Thomas Man. 1597.

THE  
MIRROR  
OF  
HONOR

## The Contents of this Booke.

- 1 *A brieve motine to the consideration of the necessitie of this worke, and of the different effects of peace and warre.*
- 2 *How necessarie the feare and true service of God, and the vse of all diuine vertues are in euery chiefe gouernour in armes, and wherein true honor consisteth.*
- 3 *That all men should be readie to defend their Prince and Countrie, and how inferiour officers in armes, the common and priuate souldiers should beane themselves, as touching their obedience to God, their Prince and superiour Commanders.*
- 4 *That Prayer is necessarie among men of armes, as a principall and chiefe meane both to defend themselves, and to annoy the enemy, and that after victorie they ought to praise God.*
- 5 *A most necessarie motine to stirre vp all men that continue at home, to serue the liuing God, and to seeke to winne his fauour as well in regarde of the safetie and good successe of their brethren, souldiers abroad, as of their owne at home.*







# TO THE RIGHT HO-

norable my singular good Lord and Ma-

*ster, Robert Earle of Essex and Ewe, Lord Ferrers of*

*Chartley, Boucher and Louaine, of her Ma-*

*iesties most honorable priue Counsell,*

*and Knight of the most noble*

*order of the Garter.*



Lbeit (right Honorable) the indeuours of best deseruers, and of men qualified with highest gifts of all kinds of vertues, be subiect to deprauing censures, I, the meanest of many other, am moued by the loue I beare to my countrie, in all reuerence and zeale, according to my portion of knowledge (sith the better able affoord it not) to aduenture some thing to the incouragement of men trained and to be trained to the field in Militarie seruice: not as teaching them the *art of warre*, but inciting them to *obedience* to God, their Prince and Commanders, to vertuous and diuine exercises, to the practise of profitable, and of praise worthie actions, and to the auoyding of things offensiue, hurtfull and fruitles. For if none should speake because they haue captious hearers: if none should write because they haue deprauing readers; what would become of the vse of the tongue or practise of the pen? If none should vndertake but what they were assured should please all men, there would follow speedie ruine of all vertuous indeuours in whatsoeuer kinde. For none is so absolute by art or nature, but that some being meere *naturals* without art or vertue, will struggle to glorifie their own

## *The Epistle Dedicatorie.*

*nothing*, by deprauing the *something* of others. No good indeuour (intended to Gods glorie) can be so simple and fruitles, but it will yeeld some profite to the well disposed: and no worke is so excellent but is altogether fruitles to the euill affected. Best things haue least grace among the worst, and the prophane workes best welcome to prophane men. But such as sauour of diuine reason will imbrace the good fruites euen of poorest knowledge, and will reiect the most absolute worke of a carnall conceit. And if I had not hope grounded vpon mine owne, as also vpon publique experience of your honorable clemencie, to accept of vertuous indeuours at the hands of the meanest, I could not (at this time) affoord scope vnto my sorrowing thoughts, daunted, dilled, and dismaied at the dismall issue of former hope, to expose vnto a generall gaze, this fillie Mirror, which vnder your Honorable protection, I know may safely passe through the pikes with profit to many, preiudiciall to none, but behoofull to all. And it craueth at my hands no safer shelter from the malice of the worst, nor better warrant to passe currant among the best, than your Lordships allowance, which in discretion I cannot denie it, though I cannot assure it. Yet I am vrged to aduenture my selfe for it, and it for me, vnto your Honorable consideration. And while I waite in hope, I doe and will euer rest a dutifull petitioner to the God of hoasts, to furnish your Honor with all happines, and happie issue of all your Honorable enterprises.

*Your Honors humble seruant,*

**John Norden.**





## To the Reader.



Nothing is so rashly, rudely, or unadvisedly undertaken, but that reason or discretion seemeth to direct the same: and most of all Militarie attempts are to bee enterprised with high deuotion, because they tend to peace the most precious end of warre. For there seemeth as great difference betwene peace and warre, as betwene a sober and a mad man: the one plausible, sweete and profitable to many, the other terrible and troublesome to all, and truly profitable to none. It is a pernicious euill, as of it selfe, but by circumstances it is both lawfull and expedient, not that it openeth the way to heauen by slaughter and bloud, as Scipio of Affricke boasted, but that it is the way to redeeme most wished peace. When the cause is iust no man may question whether the warre bee lawfull. It is then iust when it seeketh to defend and preserue the publique quiet and Christian religion, and it is then lawfull, when it is done by the authority of the Prince, and rightly undertaken when it is in the feare of God, and truly executed when it is with vpright minds. As touching the iustice and lawfulness of the cause present, it sufficeth vs to know it is to preserue our state, the superiour Magistrate commandeth it, and wee are to obey it in a treble dutie, to God, our Soueraigne and commonweale, to the end we may possesse our owne in quiet under the protection of equitie and iustice, which both are established by peace, and peace maintained by suppressing warre. Our present warre is a defence against hostile offence, which (as euery man seeth) threatneth vnto vs the dreadfull denouring sword, or such wretched seruitude

## To the Reader.

as was neuer shewed vnto the Iewes in Egypt or Babylon. For the experienced tyrannies of our aduersaries haue many wayes and in diuers places, displaied their bloudie inclination to bee more than heathenish: and therefore our estate (aymed at by their cruell desires) is neither to faint or flatter it selfe, but in the name of the God of hosts to goe foorth with our armies, and with courage onely in Christ to witnes our Christian fortitude: not as some great Martialists haue done, that haue sought and gotten fame by bloud, as Herod, Hannibal, Cæsar, Attila, and infinite others, who haue left behinde them nothing whereof truly to glorie, onely the stinke of their ambition, and slaughter of men remaineth. And our present enemies testifie their apt imitation of these tyrants in all their victories, wherein they regarde nothing more then the number of townes burned, and of men, women and children murdered. And he priset hys reputation dearest, that hath inhumanely bereaued most of life, and most tyrannously behaued himselfe in the warres, without feare of God, or clemencie towards man: shewing thereby how farre they degenerate in affection from true Christians, that embrace compassion and mercy as the badges of true religion, which teacheth that wee ought to conforme our mindes to a godly proceeding in the affayres of warre, without rigour, tyrannie and superstitious lenitie. And to this end ought all men called to the profession of armes to be furnished with diuine vertues, that all their proceedings may sauour of godlines and godly boldnes. And for as much as (by reason of our vsurped libertie to sinne more in this profession then is fit in any) we are deprived as of our owne natures, of the true knowledge of that good course which in these dangers of warre is to be taken. And therefore all militarie men ought to haue continuall counsell and consultation with the God of armies, disclayming their owne wisedomes, iudgements and valour, and to followe what is commanded in, or agreeeth with his word. The Common-wealth of Israel was held happie for that it might aske, and receiue counsell and direction in all their proceedings of God by Urim and Thummim. But much more blessed are we in that the diuine light shineth vnto vs in Christ, whereby the true meaning of the spirit is expounded in the word of trueth, whereunto all men are inuited  
freely



## To the Reader.

freely to referre themselves, and therein to search diligently what dutie is required of them in their severall functions: for therein hath God declared his mind and will concerning all things where-with man hath to deale in this life. From thence must every degree be furnished with warrant and direction how to proceede in their professions: therein is the Prince taught how to rule rightly, the subjects how to obey loyally: therein are Commanders in the warres directed how to dispose of their charge wisely, and the inferiour souldiers may therein learne how to frame both their affections and all their proceedings godly. And for that the office of a souldier is a calling of higher reckoning and of greater moment then it is commonly reputed by the generall and rude multitude, yea, then it is considered to be, of the most that undertake to carrie armes in the field, and of some that beare office in the warres: it is requisite that all should understand what burthen they beare, that they may also learne to discharge the same, so as they may be worthie to be called what they desire to bee. For as the life is to the bodie, so is vertue to the minde, and the diuine spirit to the soule: the bodie without life is but a dung hill, the minde without vertue is but a sinke or gulse of filthie cogitations, and the soule without the heauenly comforter is but a forlorne captiue vnder the Prince of darknes. Ignorance of the will of God is a darke clowde that shadoweth all diuine qualities, and that smothereth every sacred grace and speciall fauour receiued at the hands of the highest, whereby a souldier becommeth oftentimes proud of vanitie, and conetous and greedie of vitions and hurtfull instead of vertuous and profitable things: whereby he becommeth conquered of his owne carnall affections, making himselfe thereby unfit to undertake that honorable action which onlie is proper to the vertuous, and to such as feare God. Such as are armed with diuine habiliments within, as well as girded with militarie furniture without. For who so considereth that he fighteth for the Lords cause, for his Princes state, his countries good, and his owne honour, cannot but thinke himselfe bound to cast off all impediments that may hinder his prosperitie, or blemish his reputation therein. For there is no assurance in things displeasing the King of Kings, in things vsanourie to the spirit of God, who being

## To the Reader.

on our side giueth vs victorie: but if we defraude him of the reuerence and honour due vnto him from our selues at home, and from our men of war.e abroad, wee haue no assurance that he is with vs and for vs. And therefore when we goe forth with our Armies (saith Moses) we must then keepe vs from all wickednesse: for that the Lord himselfe walketh in the middelt of our campes to deliuer vs, and to giue the enemy into our hands, if we be holie: but to destroy vs if we be prophane, faithles and wicked. And it hath been euer a noted subtiltie of a wicked enemy prompted by Sathan, to lay traps and snares to cause Christians to sinne. Search (saith Achior) if there bee any wickednesse among them, then shall wee surely destroy them, otherwise we shall neuer preuaile against them, for their God will defend them. And it seemeth that our aduersaries haue no greater encouragement, then to see the fruites of our grosse corruptions, affirming that wee feare not God, because wee transgresse his will so boldly: and aboue all they take notice of the vnciuill behaniour and licentious lines of our men in the warres, grounding greater hope to preuaile, by reason of our sinnes, then by their owne forces. Experience hath long tolde vs that there hath been defect of vertuous exercises among men of militarie profession, who seeking to be renowned, begin not at the feare of God, but yeelding their mindes captiue to sinne, come conquered into the field: and therefore their enterprises often faile of victorie. But howsoeuer some deeme the contrary, it doth highly dignifie men of armes, to feare and serue the liuing God, and to bee at one with him, before they presume to march to the battell, or undertake to beare armes in the field. And all such as are called to that high and worthie calling ought to be changed in their minds, casting off all the former lusts of the flesh, to shape their affections after a more holie order: for the nearer they resemble the great conqueror, by participation of his diuine vertues, so much the more powerfull shall they become, and bee partakers also of his glorie by conquering by him, as were Gideon, Barac, Sampson, Iepthah, Dauid, Samuel, and many other that in and by him overcame kingdoms, and obtained many admirable victories against their enemies. It is an honorable thing in Commanders to be able to exhort  
by



## To the Reader.

by word to godlines of life, but more honorable when their exhortation is ioyned with the example of a vertuous life: for the one proceedeth from the tongue, which may dissemble before the world, the other from the heart, which is knowne to God. And he that is truly sound within, cannot but appeare unto others to be so: for he will bring forth the fruites of approbation, among which it is not the least to haue care of the choice of his souldiers, as of the most vertuous, as much as lieth in him, after the example of Cyrus, who sayd vnto his souldiers: My friends, I haue chosen you, not because I haue had experience heretofore of your manhood, but because I haue knowne you readie to doe those things which are honest, and to eschew all dishonellie. In his choice he seemed to agree with the opinion of valiant Agamemnon a Grecian Capitaine, who affirmed to Achilles, that one man beloued of God, is in stead of many men in an armie. On the contrarie the Scripture affirmeth, that the wickednesse of one man indangereth the state of a whole armie, as Achan did the armie of Israel. The Emperour Traian sayd, to accept of warre, to collect souldiers, to put them in order, and to giue battell, belonged to man: but to giue victorie was the worke of God onely. Whereby it followeth, that as victorie is the end of waging battell, and battell disposed by best discretion of chiefe Commanders: so there is not a more pretious thing in the execution of this busines, then to doe all in his feare, honor and reuerence, that giueth that which is strined for. They that couet to vanquish, and not to bee vanquished, must relie wholly on him that disposeth of victorie, and to vse souldiers, munition and policie as his meanes: for if they be blessed by him, they are holie, otherwise they may bee as well instruments of their owne, and of the confusion of such as trust in them as of their safetie. To the ends therefore that our enterprises may succede to our comfort, it becometh all men of armes, of what qualitie or degree soeuer he bee, not to thinke it a blemish to his reputation to be seene vertuous, religious and godly, but to testifie the same in the view of all men, by continuall exercise of prayer and praise to the God of hostes, that he may still blesse those meanes, direct their counsels, and dispose of their proceedings happily: so shall they triumph in victorie as well

## To the Reader.

with few as with many, with the godliest, and not with the greatest number of men. And to the end that all militarie men may be put in minde of this heauenly consideration, I haue presumed vnder your fauours, to speake a little vnto you in a plaine manner, not that I would be seene to presume to teach such as are alreadie furnished with diuine knowledge, and are armed with faith and religion: but to whet them on to the daily practise thereof, and to stirre vp such as are more ignorant, to a desire to become also vertuous and obedient to God, and in him to their Prince and Commanders, that as they seeke honor, they may so attaine it, as may make them in deede truly honorable.

*Yours in christian good will,*

John Norden.



# THE MIRROR OF Honor.

*A motiue to the consideration of the necessitie of this worke, in regard of the time, and of the different effectes of peace and Warre.*



HERE is nothing in this worlde more pleasing to fleshe and bloud then peace, nor more beneficiall to a commo wealth. For where no trouble is, there is a quiet state fitte for every honest Artist to practise his skill, to the furnishing of the state with Sciences necessarie and profitable. In peace are Lawes at liberty to be duely executed, and Iustice may flourish without restraint: Vertue may then shewe her effectes, and Religion bee practised, without terror or torture. Then may the Church execute necessary Discipline and mannage all thinges to Gods glorie and the comfort and commoditie of all his members. This hath England tried true, almost fortie yeeres vnder Queene Elizabeth, who from God hath brought vs the blessing of this wished peace, together with the rich Iewell of the freedome of Religion, whose fruits (if they flourish not as they ought amongst vs) the fault is ours. And that God that hath afforded vs these precious blessings, finding vs negligent and colde in our professions, threatneth to rouse vs out of our secure dreames by the drum of his surie, to awaken vs out of our slumber by the noise of warre, nay by the blowes of warre, we heare the sound, we see the swords, the Cannon playes in our eares, the armours glitter in our eyes, here is the beginning of warre. After the sweete song of Peace, now is the dreadfull dumpe of Warre warre. And what is Warre, a May-game? Noe, it is the wofull messenger of confusion, without the mercie of our offended God, which is to be obtayned by faith and repentance. We all know that peace is

*The sweete effectes of peace.*

*Englandes peace neere 40. yeeres.*

*God threatneth to rouse vs out of our dreame by warre.*

*A new song, a wofull song.*

plausible,

II. Sam. 23. 23.

*Many of vs  
are ignorant  
of the effectes  
of warre.  
The fruites of  
warre.*

*Warre a salue  
for secure  
kingdomes.*

plausible, a ioyfull and wished thing, and yet we seeme full of it, or at least of the fruites of it, which is plentie and ease, fulnesse and forgetfulnesse of God and our selues. But if we had seene warre as we haue tasted peace, we should esteeme the better of peace and prouide against the feare of warre, in meeting the God of hostes to appease him, as *Abigail* did *Dauid*. But *England* (God be prayesd) hath beene made acquainted with warre by report from our neighbour territories, and the most of vs are ignorant whether it be sweete or sowre by experience: and therefore thinke not that it bringeth the miseries which *France*, *Flanders*, *Holland*, *Zeland*, *Brabant*, and sundry other most pleasant Landes and Prouinces, haue long time endured: wherein Iustice hath beene suppressed, and iniurie, violence, will, and the swordes furie preuayled. These infernall firebrands inkindle warre, whence proceed the outrage of bloudy furies, wherein spoyle is helde lawfull prize, riots maintained as rightfull lawes, innocents murdered, maydens, wiues and most graue matrons violently abused, and forcibly deflowred, churches destroyed, religion confounded, houses consumed with fire, all vertue and honest duety abandoned, vice exalted and imbraced, the seruice of God contemned, Gods children murdered, every degree, sexe and qualitie griued and oppressed, all trades and traffique hindred, the best men troden downe, and all this (with many other miseries) by a crewe of most mercilesse and wicked men. Heere are in parte the fruites of furious warre. And yet it is the salue that our most louing God applieth to the infections of such Kingdomes and Countries, as abuse his most sweete blessing of peace. We are not ignorant of this, though wee haue yet but giuen ayme (as it were) to forraine broyles, not considering, or at least not reforming the euilles that long peace hath bread at home. For which our forgetfulnesse and neglect of duetifull diligence to reforme vs, the same God, that found out this remedie for the sinnes, or iudgement for the transgressions of other Nations, hath threatned the same to vs, for that we repent not at his many other most gentle admonitions. It seemerh he hath decreed somewhat against vs, for the common report is, that there will bee warres, and that

*England*



England must prepare for warres, & surely this gentle forewar-  
 ning of God (among many others) is to be helde a precious fa-  
 uour, for that he giueth vs time to consult with him, what is to  
 be done, in so waighty a pretended busines. And there is no  
 doubt but our Soueraigne is not slacke, not onely to consult  
 with her chosen and graue Senators, but with high *Iehouah* the  
 God of Armies and hoastes her glorious guide and our appro-  
 ued most strong and louing defender, to whome also like true  
*Nininites* we must all flie, from the one degree of men to the  
 other. And sith it is the businesse of warre, the generals chiefe-  
 tains and captaines, inferiour officers and priuate souldiers, must  
 march forth and beginne the action, continue it and performe  
 it in his feare. And as victorious *David* did, they must aske  
 counsell of him, and he will teach them and instruct them as he  
 did *Ioshua* at the conquest of *Aye*. And hereunto must our  
 faithfull Ministers become true *Samuels* to cry vnto God for  
 the good successe of them that goe forth to fight. And moreo-  
 uer they must not cease, but with all industrie and diligence,  
 teach and exhort to faith, obedience and praier all that tarry  
 at home, that the Lordes wrath may be appeased: and that he  
 will take part with vs going forth with, and blessing our armies  
 that we may expect our saluation onely to proceede from him:  
 least that trusting in our owne merit, strength, wisdom or po-  
 licie, we should bee foyled of his and our enemies. And to the  
 ende that our men appointed to the warres, should be in some  
 measure whetted on with godly affections to vndertake a mat-  
 ter of so high moment, beeing on the behalfe of the Lorde of  
 lords, our Queene and countries weale and preservation: I am  
 imboldened in duerie and stirred vp in loue, simply as it is to set  
 before them, this silly Mirror.

Gods forewar-  
 ning of warre  
 a great fauour

Generals, cap-  
 taines and sol-  
 diers must take  
 counsell of  
 God.

2 Sam. 5. 19.

Iosb. 8. 18.

1 Sam. 7. 8.

The Ministers  
 must pray and  
 exhort to  
 prayer.

What moued  
 the auctor to  
 vndertake the  
 worke.

*Howe necessary the feare and true seruice of God, and the vse  
 of all diuine vertues is in euery chiefe gouernour in armes,  
 and wherein chiefe honour consisteth.*

**A**N hoast of men, or an army of souldiers, as of themselues,  
 is a multitude confused and vnordered, many dispersed  
 members,

*An Armie of men is a confused multitude without order.*

*How an Army may resemble the diuine Image.*

*Euery head of an Army must be conformed to the head Christ.*

*The Angels of God shall goe forth with the godly.*

*Exod. 14. 19.*

*Eccl. 32. 34.*

*2. King. 19. 35*

*Rom. 9. 7.*

*2 Pet. 1. 3. 4.*

*An excellent resolution.*

*An vncertaine ground of good succeffe.*

members, of an vncompact bodie. But wisdom, arte and experience, hauing found the meane, to dispose them into a body, by the right reducing of euery member into his conuenient place: the wisdom of God must needs be confessed to haue the chiefe rule and to beare greatest sway in the worke, which so much the more resembleth this politicke body to the diuine Image, by how much it bendeth the chiefe ende thereof to the glory of the highest and most superior Gouernour, by seeking the good of the vniuersall body of his Church, which in regard of all diuine duty, order, and the right rule of christian religion, is sayd to be diuine and heavenly: whole head, as it is that chiefe Soueraigne Christ Iesus the Sonne of the eternall Deitie, full of grace and peace, so must the head and generall of this body of a christian armie, be conformed to righteousness and holinesse, that all the inferiour members may (like vnto the members of the heavenly body) imbrace that trueth and follow that rule of righteousness, which their head receyueth by the power of the diuine comforter and director, from his superiour head Christ. So shall there be seene that sweet consort and heavenly harmonie in their warfare, which shall gayne the loue, fauour & affection of the heavenly company, euen of the Angelles, and they shal go before them as heavenly guides, yea & as a warlike host to destroy their enemies. The feare of God & his seruice, sayth and true religion, haue onely the promise of Gods presence, of his defence, protection and conduction. And that resolution onely is excellent, which is grounded vpon that right reason which is confirmed by the word of trueth: and all other hope which proceedeth from the power of fleshe and blood meere,ly, from the strength of mans arme, as *Goliaths* and *Sennacheribs* and others: hath the assurance semblable to that ground, that is weake, and of no certainty. And therefore whatsoever this last hope shall warrant, is but like vnto the winde which bloweth where and when God permitteth. So God by his might throweth downe the mightie strength of the proud, who boast themselves of their multitudes and stand vpon their policies, and preserueth the weake in their owne conceites, beyond the expectation of carnall hope: whereof the examples



In diuine histories are infinite. Yet such is the necessitie of the order & comely disposition of matters of warre, that we must seeke at the hands of the high Lord of hostis and armies, how to dispose our troupes, and how to leade them forth in his feare and according to his will: who challengeth a share therein, if wee will proceede aright, for so hee had in the proceeding of *Ioshua* whom he directed and encouraged being the General of the huge Armie of *Israel*, to whome he principally gaue counsell and charge that hee should bee studious in the Lawes and word of the Higheft: willing that the Booke thereof shoulde not depart from his handes, but practise and proceede according to all equitie and iustice, and in so doing hee shoulde bee strong and couragious, for no man should be able to withstand him all the dayes of his life, and that the Lord would not faile or forsake him. This diuine and absolute assurance of Gods fauour and readinesse to helpe in the time of neede, hath been in all former Generals and Captaines fearing God, & they haue preuayled, as appeareth by *Ioshua* against *Jericho*, *Gideon* against the *Madianites*, and many others. And therefore, it is required, that great regard be had of the choyce of the Generall, that he be religious, fearing God, that he so order the matters appertaining to his charge, as becometh christian policie. Gouvernement of it selfe presupposeth order, for without order, no man can gouerne his little house, much lesse an Armie of men. And gouernment is a right disposition of those thinges whereof a man taketh charge, to bring them to a good ende. And therefore many thinges are requisite in a Generall, as wel for the right ordering of the armie, (namely of the body whereof he is the head) as also for example, that the inferiour officers may follow him as a light, leading them the right way. For that is the nature of the honest imitation of the vertuous, to become more vertuous by a vertuous guide: as it is the propertie of wicked emulation in the contrary affected. And therefore in a Generall, *Prudence*, which includeth in it selfe, that wisdom which is the right reason of thinges, is the most precious and most honourable ornament. For as *Zenophon* saith. *Without prudence there is no use of vertue.* What then auaieth magnanimitie

*We must aske counsell of God, how to order our troupes rightly.*  
*Deut. 31. 22.*  
*Iosh 1. 1. 2.*

*Iosh. 1. 5. 6.*  
*The booke of God must be in the handes of a Generall, & the practise in his heart.*  
*Iudg. 2. 23.*  
*Iosh. 6. 2.*  
*The Generall ought to feare God.*  
*Order & gouernement.*

*The effectes of Imitation and Emulation*

*Prudence.*

*Magnanimi-  
tie & aine with  
out prudence.  
Effectes of pru-  
dence.*

*The office of a  
Generall.  
The approba-  
tion of a Ge-  
nerall.*

*Religion.*

*1 King. 1. 4.  
2. King. 19. 37  
Exod 14. 23.*

*The sinne of  
the people may  
be the destruc-  
tion of the goi-  
ly Generall.*

nimitie and fortitude, and other vertues, if Prudence faile? for then magnanimitie is but desperate rashnes, & fortitude a carelesse running on to his owne ruine: nothing is sure, but all vncertaine, without that Prudence, which is the mistresse of all vertues, which teacheth howe to prouide for thinges to come, how to order and dispose of thinges present, and how to make vse of thinges past. The ende of the office of a Generall, generally taken, is to doe good for his country in the highest degree, and therefore the right administration of all necessary directions, and discipline to them that are vnder his charge, is of no small importance, for that vpon his carefulnes and high wisdom, dependeth much the good and happie issue and successe of victorie, although indeede the disposition of victorie, is in the Lorde. It is a token of Gods fauour, and that hee alloweth of the choyce of that Generall, that seareth him and walketh rightly before his people. If otherwise, he is surely aduanced to that high place, to hurle downe such to confusion, that trust in his wisdom, be he neuer so politike or warlike: and his honour is but vsurped & shall be taken from him againe with ignominie. Religion is that golden rule, that godly guide, that by right reason leadeth an Army rightly: and the irreligious, neglecting true duetie to the powers diuine, howsoeuer forward or fortunate they may seeme, in stumbling vpon fortune sometime, and in triumphing in victorie, yet at the length their tragicall endes discouer vnto the wise, that there is no true hope nor blessed issue vnto the ende, and in the ende without the feare of God. And this hath appeared in many, who haue bin full with vayne conceit of worthines by reason of some fortunate effects which after haue bin soyled & their glory stained: as *Ieroboam* that pulled destruction on himselfe and the cittie, and as mightie *Sennacherib* was killed by his sonnes, and *Pharaoh* with his hoast, for policie admirable, & for multitude infinite, in his glorious conceived hope of victorie ouer Gods children, being of himselfe victorious and mightie, is a spectacle of dishonour to this day, with infinite others. But (by the way) it may fal out that though the Generall be religious, faithfull and fearing God, the sinnes of the people may procure the confusion both of their Gouver-

OUR



nour and themselves, and sometime the sinne of one man, may cause many to be punished, as *Achans*, for whose sake all *Israel* was afflicted & greatly discomfited at the siege of *Aie*: where- in he alone perished not, but many for him. How much more shall many suffer for the sinnes of many? The men of *Gibeab* were slaine, not onely the committers of the wickednesse, but such also as wincked at it. How carefull then ought a Generall to be of his Captaines, the Captaines of their souldiers, least that they being negligent in looking into the manners or punishing the vice of such as are vnder their charge, knowing this, that hee that committeth sinne is worthie to bee punished, not onely for examples sake, but for the Law, and iustice, in whole true execution God is pleased: and least also the Comaunder be snared by sinne, and so not onely fauour sinners, but euen commit the same, & so fill vp the measure of Gods vengeance, which waiteth on all them that are thus disobedient. If I shoulde say that it were the part of a Generall to pray for his people and for their sinnes, I might say but as *Moses* did, who being moued in zeale of the peoples safetic, desired God to pardon their sinnes, knowing that sinne had the threatens of iudgement: and how glorious an effect had his request? to whom the high God gaue answere, saying, I haue heard thee for them, and haue forgiven them? God forbid it should be thought a derogation of the reputation of the greatest Commaunder to be seene forward in the like affection for his people: for by that meanes hee may also winne such as are vnder his charge to feeble their infirmities, & draw them to such humiliation, as that they may both pray themselves, & serue the Lord in feare, & also craue the assistance of their godly Superiours therein. This is the benefite that riseth of the true feare and seruice of God in the Generall, who will shew himselfe as couragious as *Moses*, not meerey standing vpon his policie or multitude, but vpon the Lord to blesse his proceedings, & to encourage his people that they faint not: and then may he iustly assure them that they neede not to feare or be afraid of the enemy, for the Lord of hostes goeth before them and will fight for them. Hee is the Generall of generalls, the high Captaine of all Christian Companies, the powerfull De- sender

*Iosh. 7. 1. 2.*

*Iudg. 19. 24.*  
*Ex. 20. 13. 14.*

*The execution of iustice and punishment of sin a pleasing sacrifice to God.*

*Rom. 1. 31.*  
*A Generall ought to pray for his people.*  
*Num. 14. 19.*

*1 Sam. 12. 19.*  
*20.*

*The benefite that the people haue of the Generall fearing God.*  
*Deut. 1. 30.*

*God the Generall of generalls.*

God hath ne-  
uer shewed his  
power as it is.

Gods power  
can not be limi-  
ted.

Numb 21.28.  
All Gods mi-  
racles are  
alike.

Dan. 4. 29.

1 Sam. 7. 51.

God doth  
weightie things  
by weake  
meanes.

Dan. 6 16.

Gen. 7. in toto.  
Gen. 19 24.

They are stron-  
gest that com-  
mit their pow-  
ers to God,  
esteeming the  
nothing

sender of all faithfull Armies and hostes, his power hath bin scene in miraculous manner to the destruction of the mightie enemies of his children. And yet his absolute force and power hath not beene scene, as it is in himselfe, for if he should at full discover his force before vs mortall men, it would so fardismay the strongest of vs, as we should confesse our selues lesse then nothing vnto him. And therefore is his power called *infinite* as hauing no end, nor limit, whereby it may be staied or restrained, neyther is there any meane in the same, in mans capacitie and iudgement, though we can say that the death & destruction of one man is more admirable then another, and one miracle doth exceed another in admiratiō, as to make *Balam* Asses to speake like a man was straunge to vs, and to make *Nabuchadnezzar* to become a beast being a mightie Monarche of the worlde after his many conquests, was no more straunge. The killing of *Goliath* by *Dauid* was no more admirable, (if wee consider, by whome the thing was done) then the killing of a worme by a man, for the Lord of hostes is the hand that effecteth great things by weake meanes: as by *Gideon* with 300. men he ouerthrew the whole host of the *Mydianites*. So that we may not reckon what God can doe, for there can bee no estimation or limitation of his power, neither in regarde of his mercie, wherein he saued *Daniel* among the lyons, and the 3. children in the fire, and confounding their accusers: neither of his iudgement & vengeance wherein he destroyed the whole world with water, and *Sodom* with fire. And therefore wee may conclude, that if he will he can doe what he pleaseth, and there is no exception of persons, places, strength, policies, riches or multitude of men with him. But whosoever fearing him truely doe comit themselves & comend themselves vnto his fauour, throwing themselves downe & all their naturall wisdom & power at his feete in humble prayer and singlenesse of heart in a liuely fayth, may assure themselves that both he can and wil doe more mightie things for them then hath bin hitherto scene of men. And if we of *England* haue not forgotten his many miracles done euen for vs, to make his power to be truely knowne & his name rightly reuerenced of vs, we cannot but with prayse acknowledge



knowledge that he hath done mightie thinges for vs, whereof *God hath done*  
 we haue reioyced: and the same he will confirme vnto vs, with *great thinges*  
 newe mercies towardes vs, in his iudgements towardes our ad- *for England.*  
 uersaries, if he be taken as our chiefe Conductor: and if our lea-  
 ders, captaines & soldiers imbrace him with their whole hearts. *Our leaders*  
 And there is no way to assure vs hereof, vnlesse our chieftaines *must feare;*  
 be seene fauourers of his worde and followers of his will. And *God.*  
 therefore as he willed *Ioshua*, so he willethe the all to seeke wise *Iosh. 1. 5, 6.*  
 dome of him, and not to suffer the booke of his diuine precepts *The frutes of*  
 to depart from before their eyes, for it recordeth his power, his *the booke of*  
 providence, his mercie, his loue towardes the true of heart, and *God.*  
 layeth open his iustice and iudgements, against such as are wic-  
 ked and dissemble with him. This booke shoulde bee in their  
 hands, and his trueth in their hearts euen in the middest among  
 their enemies. So shall it be as a sanctuarie vnto them to defend  
 them from the destroyer, and as a signe that the deuouring an-  
 gell shall spare them in the day of destruction. It is as *Manna* to  
 feed them from heauen, and as a two edged sword to cut down  
 their enemies before their faces. It is better then *Socrates* great  
 vertue, it is the wisdom of the spirit of God, which guideth  
 and lifteth vp the heart aright, induing it with that happie and  
 most fruitfull knowledge, that not onely concerneth the true  
 direction of an armie, but of the very Maiestie and power of  
 heauenly *Jehouah*, and their obedience to him their high and  
 powerfull Generall. There is nothing so precious as the feare &  
 true seruice of God in the warres, as appeared by *Moses* praier *The feare and*  
 at the battell of the *Israelites* with the *Amalekites*, for as long *true seruice of*  
 as *Moses* praye d instantly, *Israel* preuayled: but when he fainted, *God, the most*  
 their aduersaries had the better. What other thing is warre, the *pretious thing*  
 a contention for victory? and what is the honor of warre, but *in the warre.*  
 conquest? and whence is victory but of God? and as God is of *Exod. 17. 11.*  
 Maiestie, most high farre aboue all gods, that is, farre aboue all *As God is of*  
 the princes of the earth; so it beseemeth the greatest, that haue *highest Maie-*  
 charge in the warres, to acknowledge him their supream Com- *stie, so must*  
 maunder: and as they expect honor, duty and reuerence from *highest Com-*  
 the inferiour and lowest of the Armie, & thinke it both vnlaw- *maunders be*  
 full and punishable, if any resist their commaund and authori- *directed by*  
 him.

*The true vse of  
religion.*

*Though God  
answere vs not  
by mouth, his  
spirit speaketh  
within vs.*

*God neuer  
breaketh pro-  
mise.*

*1. Ioh. 5. 14. 15.*

*1. Iohn 3. 19.*

*The hypocrite  
is unfit to pray.*

*Deut. 10. 12.*

*What hath  
the promise of  
victorie.*

zed power: so they must thinke that their obedience is to bee yeelded vnto God. And as the priuate souldier or captaine presumeth to enterprise nothing without the speciall direction of the Generall, so the Generall ought to be a continuall petitioner vnto the high of highest commaunders, that hee will teach him that wisdome, and giue him that direction which may answere his owne will, & redowne to his owne honor and glorie, and to the preservation of his children, ouer whom mortall man hath charge. For it is the true vse of religion thereby to become heavenly wise, and being truly instructed in that sacred schoole of diuine vertues, he becommeth obedient, not by constraint, but in loue, whose fruites appeare alwaies to bee faith and assurance in the heavenly powers, which cannot be but it wil alwaies shew it selfe by working all things, and vndertaking all things, not after carnall, but after a spirituall consultation and consideration of the end of euery enterprise. And although wee may not looke for reuelations, and apparant declarations of Gods purposes, as from his mouth, wee must not therefore remaine careles to aske counsell of the Lord by prayer, who although he answer not *yea or no, goe, or goe not, fight, or stand still*, as in former ages of our faithfull fathers hee did: yet hee by his spirit assureth vs according to our faith, and therefore to referre the issue vnto him, and assuredly if wee repose absolute affiance in his power and prouidence, no doubt but hee will effect it as wee pray. If wee cleanse our selues from euill, and wash our hands in inncencie, it shall (I say) effect and succeed well by his promise, which hee neuer brake, neither will violate for euer: whatsoeuer wee aske according to his will we shall receiue, prouided, *if our hearts condemne vs not*. The hypocrite is unfit to become a petitioner vnto the Lord, because he is already discovered to be a leaper within, not cleane in conscience, through faith in the bloud of Christ. God asketh nothing at our hands for all his fauours, but feare, obedience and loue, and euen these haue the promise to be heard. These haue the promise of victorie, therefore must not onely the Generall, but all Captaines and souldiers imbrace these, and gird them as a most victorious sword about the loynes of their hearts, and so march on in faith and full assurance of good successe.

*Polybius*



*Polybius* Generall and Lieutenant to *Scipio* of *Affrick*, though he were a meere politician, saith, that *the Romanes* had no greater meanes to extend the borders of their Empire, and the glory of their famous acts ouer all the earth, then religion. And shall Christian armies that pretend to goe soorth in the name of the same God that gaue them successe, be either carelesse or cold of this principall and great vertue, that hath still preuailed, and hath the promise to preuaile for euer? The Heathen haue had speciall regarde to serue their idoll gods before they proceeded to battell, hauing but the shadow of hope (to encourage them) of the better successe. But shal there are so many examples in the booke of God, of the issue and happie successe of victorie in the religious seruing of the true and vnuanquishable God, by whom we haue the substance of a liuely hope, euen his promise: what Generall, what Captaine or Commander will not be carefull truly to imitate the godly in this behalfe? If Infidels and Idolaters shall goe before vs in their care of their blind religion, in seruing creatures vnhelpful, and Saints, whose bodies are dust, as the reliques of *Iames*, which are highly reuerenced and deuoutly sought vnto by blind zealous pilgrimes at *Compostella* in *Spayne*, and infinite other like. Yea the *Turkes*, how doe they haunt the temple of *Mecha*, to visit the shrine of that incarnate diuell *Mahomet*? And as the *Romanists* haue a whole legion of Saints, so haue the *Turkes* as many *Passaes*, whom they esteeme as most religious departed this life, and call vpon them for their sundrie occasions: as *Aschick Passa*, one that can further loue: *Sehrich Passa*, *Barthschin Passa*, *Aliuan Passa*, and so many other as their griefes and maladies of the body, pactions of the minde, the pleasures of peace, or troubles of warre seeme to require. For euery of their occasions are supplied by the multitude of their petite gods, as of the *Papists* by their Saints: and yet they both seeme to hold a superiour inferiour maiestie, as the *Turkes* their *Mahomet*, and the *Papists* their *Pope*: yet both vnder y<sup>e</sup> high God, who is aboue the *Passaes* & Saints in their own cōceits. But what are these men but mad, through blind zeale? what are these gods, but saints and reprobates? It is the glorie of the English nation, to produce, in their life, manners and profession, that religion which holdeth one only liuely, powerfull and

*The Romanes got the possession of glorie of the world by religion.*

*The zeale of the heathen.*

*Iames of Compostella.*

*Mahomet.*

*The Turkes Passaes.*

*The Turkes and Papists haue many inferiour gods.*

*England professeth and holdeth of one only God.*

*Warre importeth matter of greatest moment.*

*Christ ordaineth ministers to execute iustice in earth.*

*True glorie neuer gotten without religio.*

and allsufficient God, the creator of all, the preseruer of all, the confounder of all, not only of men, but of all the counterfeit gods of these nations, euen as he will. God forbid therefore that we that haue the name of true Christiā, should faulter in the true execution of that sincere religion which wee professe, namely, in our trust & confidence in the liuing God, to whose honor & immortall praise wee must bend whatsoeuer wee take in hand. And for that the state of warres importeth matter of the greatest moment of any other thing appertaining to this life, it must bee so considered, practised and performed, as may hold best assurance of good successe therein: and as wee relie vpon one God allsufficient, wee must maintaine one law inuiolable, and that the most righteous and best; we must haue one King and Monarch Christ, vnto who the celestiall father hath giuen the seate of his father *Dauid*, that he may rule and haue dominion from one sea vnto another, and that he may execute iustice and iudgement in all the earth. This great and inuincible Generall ordaineth the true ministers of iustice vnder him in euery place, to defend his Church, which imbraceth that religion which is only good, and is compact of good men: and these ministers are to draw the sword, not onely against the euill members of that holie societie, but against euery enemy that riseth agaynst it. Wherein the worde of our sauing Christ, the Bishoppe of our soules, ought to stand fast and vnmoueable in the heartes and soules of them that vndertake to leade forth the armies of Christians, for weake and feeble is the helpe and force of best weapons, yea of the cannon and curious and furious ingines, vnles both at home and abroad all men regarde dutie and Religion, and strue who shall be most godlie, vertuous, and forward to preserue the peace, health, and saluation of their Prince and Countrey. True glorie is neuer gotten in the warres without Religion and virtue. *Agamemnon* the Generall of the *Grecians* before *Troy*, said that a man beloued of God was in the place of many men in a campe: What then is a religious Generall? who fearing God, will (for so he ought) seeke out like Captaines: and they againe will endeouour to finde out and choose like Souldiers. And when an armie is thus furnished, it will come to passe in deede, that ten shall chace an hundred, and



and one hundred shall put a thousand to flight. Sith then that the necessitie of the feare and seruice of God is such, as there is no hope of good successe of an armie without it; it behooueth a Generall, who in that behalfe is Gods agent, to prouide sufficient godly, sincere, and painefull Ministers, or men apt to teach the feare of the Lord vnto his people, that not onely the Generall himself, but euery Captaine, priuate officer & Souldier, may be exercised in knowledge, & practise of the word in praier and thanksgiuing to God. Good men haue bin in time past greatly honored in warre, and much sought for by the greatest commanders, euen among the heathen, who would vndertake nothing before they had prayed vnto their gods, and offered sacrifices after the manner of their time: and when they had done some exployte, and gotten victorie, they were diligent to giue the praise to their gods. And shall we that professe Christ, and vndertake to defend his cause, goe on without prayer, and receiue victorie without praise? It is too generall that our Generals for the most part haue sought more for a multitude of men then for godly and religious men, and a swaggering Ruffian is yet often preferred in wars, before a modest discreet mā fearing God, and of resolute valure. But such as thus fill vp the number without regard of honest dutie appearing in them; haue many men, yet few men. For a man without true vertue is a man but in shape, and called a man because he vsurpeth the place of a man. I speake not onely this of euery base fellow that hath the title of a Souldier, corrupt in manners; but of such as are able by their furie, to strike a terror and feare in a whole armie of enemies, as *Senacherib, Benhadad, Hazael, Hannibal, Herod, C. Caesar, Silla, Atila, Totila, Tamberlane*, and infinite such, who by their victories seemed, and some of them are esteemed at this daye very vertuous, because of their successe in armes, as their destruction of many Kingdomes, Countries and Citties, their confusion of common wealths, their murdering of many men. But if we consider what their furies haue left behinde them, it will appeare that the stinke of their vices & cruelties is greater, to their eternal ignominie, thā their victories haue gayned honor. The greatest conquerours that histories recorde, come short of true ho-

*The Generall ought to haue a care to prouide Ministers to teach the people.*

*The heathen haue honored good men in the warres.*

*Iudg. 11. 34. 1. Sam. 18. 6. 7.*

*An oversight in generals.*

*A man without vertue is no man.*

*The ignorance of wicked Generals, is greater then their honor.*

nor

*The Israelites  
neuer over-  
come, but when  
they flie from  
God in their  
manners.*

*Wickednes  
odious in an  
armie.*

*Sinne the cause  
of ouerthrow.*

*Wicked Chri-  
stians over-  
come of wicked  
infidels.*

*Learning for  
leaders.*

*Chiefe gover-  
nours are as  
the head of a  
spring.*

nor without God. And therefore the people of God haue euer practised godlines, and exercised true vertue at all times, but in the perils of battell and dangers of warres especially. And that made the *Israelites* so vnuanquishable: they were neuer overcome, but when they forgetting God, fell to wickednes and idolatry, then they became alwaies a pray vnto the enemies, and vpon their repentance, they obtayned their honor and reputation again. When *Holophernes* was deuising what course to take to overcome *Israel*, he was perswaded if he could intise them to sin, as *Balaam* also counselled *Balack* K. of *Moab*, they might be overcome. And therefore saith *Achior*, if there be any wickednes in them, wee shall overcome them. But if they stand in the true feare of their God, we shall neuer preuaile against them: for their God will defend them. Here we see how odious wickednes in an armie is before God, and how pretious his feare is, that for the one he defendeth, and for the other hee destroyeth them. *Sultan* of *Memphis* gaue the Christians a notable scoffie when he said that the *Saracens* got not *Siria* and other prouinces from them by their owne power, but because the Christians had forsaken their dutie to God, and became disobedient vnto his word, and therefore God gaue them no prosperitie in their warres, but let them fall into their enemies hands. The *Saracens* prospered, increased in wealth, and enlarged their possessions, and the Christians decayed and lost their territories, because God was angry with their sinnes. There is no armie to be feared in deed, but of the Christians: but as long as they by their sinnes prouoke God, so long they bee not onely not of force to overcome, but subiect to be overcome, of Infidels. And therefore it is a thing worthie to be spoken, and often to be saide vnto our Generals: *Serue the Lord in feare, and fall downe before him in all reuerence*, that he may be vnto them a guide in their proceedings, that they causing sinne to be banished from their own tents, the faults of inferior followers may be found out: for there is nothing that can expell darknesse but light, and nothing can discouer sin, but the trueth, and sincere obedience to the lawes and precepts of the highest. And if the superiour gouernours be cleere and cleane, being the spring of the fountaine, the fountaine



taine will yeeld pure water to the riuer: but if the fountaine bee defiled, it is impossible that the brooke should be cleane. And surely if the opprobrious wordes of this *Sultan* might sometime sound in the eares of Leaders, it might perchance so grate their hearts, and pierce their thoughts, that they may feele the necessitie of godlinesse, and so cleanse themselves and their people from sinne: for vnlesse it begin aboue, and that the Commanders bee seene religious and righteous, the inferiour sort will hang on their manners, and thinke it neither pietie nor policie to cast off that which their Leaders imbrace. And therefore let the two edged sword of faith and obedience cut off the head of sin in the head, that it may dye in the members: and let the sound sleepe wherein our Martiall men lie snorting (for the most part of them) in vanitie, be awakened, least that mischiese which hath seized vpon the most, deuoure all, and so our state which hath been long glorious, in standing defencible by God, against a mightie aduersarie, become soyled to our disgrace. Let all bee prouoked to the studie of vertue, of that vertue, which is accounted among the godly, to bee the Ladie of fame, namely, Christian obedience, whereby our slander, which consisteth in our vicious liues, may bee taken away, whilest our vngodly and furious enemies take counsell against vs, and lay plots to deuoure vs, hauing no other ground but that wee haue forsaken our God, and God vs: and therefore they say in the way of reproch, *where is their God?* They are most grossly affected surely, and their mindes very pernicious, that seeme by their owne manners, and by the tolleration of the wickednesse of others vnder them, to hold that there is no necessitie of vertue, or the feare of God among souldiers: and that temperance, sobrietie, meeknes, loue, peace, and such like arguments of christian modestie, and fruites of religion, should be entertained of mee of armes, as though through these most blessed things manly mindes should seeme dastardly or cowardly, without which diuine vertues, none may indeede bee held either vertuous or valorous, nay not men but beasts. For these things are the fruites of faith, whereof *Paul* sheweth the effect, to be the chiefe guide, and to haue highest dominion in warre. Reade and consider his 11. chapter to the Hebrewes: Euery vertue that is begot-

*Faith and obedience a two edged sword.*

*Religion the Ladie of fame.*

*The ground of our enemies hope to preuaile. A pernicious conceit.*

*Faith hath chiefeft dominion in warre. Hebr. 11.*

*Vertue without  
faith is as  
a bastard.*

*Plato.*

*None can be  
truly vertuous  
but from God.*

*What maketh  
the Prince to  
thinke fit in  
him that he  
appointeth Ge-  
nerall.*

*What increa-  
seth the hope of  
the Prince.*

*Generals must  
refuse wicked  
persons to goe  
to warre.*

*The religious  
never faint  
hearted in a  
good cause.*

ten without faith, is bastardy: for faith is the gift of God, which he neuer giueth without those companions to follow it, which make a complete vertuous man. And therefore he that fathereth his vertues otherwise then on God, the author and father of all goodnesse, and good men, vsurpeth his honor: for the very heathen haue acknowledged, that *no man can bee honorable without diuine inspiration and inward motion.* And Plato that famous man among the Greekes, sheweth by the words of Socrates, that *all the vertue and grauitie of man is so much to be esteemed, as he hath the knowledge of God: and contrariwise his vice and wickednes may be measured by his ignorance of God.* And therefore is the Prince induced to conceiue well of him, whom she purposeth to make Generall of an armie, by the apparant tokens of his wisdom and experience, and especially of his religion and feare of God: whereby she is moued to referre vnto his disposition (as it were) her power and authoritie regall, for matters requisite in the busines of warre. And it behooueth that precise choyce be made, for that his charge may import the preservation of millions of men, yea of the state of his whole countrie. And therefore the more his resolution appeareth to bee grounded vpon the feare of the Highest, so much the more hope hath his Soueraigne of prosperous expedition. And so much the more vertuous and valorous will his followers appeare, by howe much they see their Generall trulie religious. And his care (as before is said) must be to furnish his companies with the most vertuous; and as *Agamemnon* dispensed with a rich dastard and cowardly worldling for going to warre: so and much more should religious Generals and Captaines refuse & reiect wicked persons, in as much as in them and their knowledge lieth. For if a coward and faint-hearted man be supposed preiudicial and not to profit, but to doe hurt in warre; what may a wicked man? through whose impietie and vngodly example many are corrupted, and for whose cause not onlie warres, but every vertuous action succeedeth the worse. And therefore is the religious man to be reuerenced, for that in a good cause he is neuer fainthearted: though it may bee that the imbecillitie of the flesh sometime may make him stagger, but he gathereth his powers, as it were vnto him, and resolueth like *Dauid*,



uid, resting assured, that his owne weaknesse shall bee no impediment vnto him as long as hee feeleth the power of the diuine aide to compasse him about. And howsoeuer the wicked may seeme sometime to preuaile by their hardinesse and desperate boldnesse, there is no certaintie in their successe, but alwaies a suspension of the issue. For there is no true hope without faith, and faith hath no ground but Gods promise, which is onely made vnto the godlie, that bring forth such vertues, as are approoued by the word of God, and executed accordingly. Such as are laden with euils, haue no hope at all; but onely an ambitious desire to preuaile, as *Goliath* had, whose trust was in himselfe: but preuailing *Dauid* held himself by God, who had promised victorie to faith: & therefore, in that his liuely expectation he waited for the grace, presence and power of God, wherein he preuailed. In vaine doth he hope that feareth not God, and in vaine he fighteth that fighteth without Gods assistance: for whether he ouercome or be ouercome, neither is honorable, for that the blessing followeth onely the promise which is made to the beleeuers, whose consciences being pure and cleane, they are accepted with God: And their counsels and enterprises haue reason for their guide, and passe not the limits of right and equitie. And the hope which is grounded vpon this sound foundation is the greatest riches & chiefest iewell that a Generall can possesse: for it causeth him to shake off the clogs of cowardise and of a couetous desire, which hinder much the good successe of warre. For from the latter proceed many mischiefes, as strifes, quarrels, emulation, hatred, and murders, and all forgetfulnesse of God, who then besotteth humane wisdom by the cares of spoiles, delay and slavish feare. But hope is an enemy vnto this greedy desire of gaine, and argueth greatest magnanimitie, in setting more store by an ounce of honor, then by millions of golde. For hope precedeth honor, and true honour hath euer enough. *Alexander* the great Generall of the *Grecians*, is hereof a notable president, who to succour his followers, and to enable his friends, gaue all that he had. And being demaunded what hee would keepe for himselfe, answered, *Hope*. Thus should noble minds trust in their vertues, whence can not but spring new supply daily of necessarie furniture, to maintain

*The issue of the enterprises of the wicked suspicious.*

*Gods promise the ground of faith.*

*The wicked haue a desire and no hope.*

*The conquest of the wicked not honorable.*

*The greatest riches and best iewell of a Generall.*

*Greatest magnanimitie.*

*The praise of Alexanders hope.*

*The noble minde.*

*The noble ignobled.*

*True nobilitie.*

*The office of a Generall twofold.*

*Plato his opinion of the necessity of iustice.*

*Iustice twofold.*

*The ground of iustice.*

*The truest testimony that a Generall feareth God.*

taine honorable reputation, especially to him that feareth God, and executeth his charge religiously. Such a one may assure himselfe above *Alexander*, that his hope shall haue enough. The noble minde thinketh nothing more dishonorable, then to bee blemished with the seruile loue of the base pelfe of this world, although many pretending honour and nobilitie in the worlde, doe euen sell their reputation for mucke and the worlds miseries, who haue the name, but not the effect of nobilitie, which is to bee qualified with these honorable parts, namely with patience, bountie, curtesie, clemencie: to be liberall in rewarding deseruers: to bee kinde in entertainment of the vertuous: easie to bee spoken with, to be constant, magnanimous, readie and quicke in execution of vertuous enterprises: to bee forward in his countries quarrell, to be resolute to performe whatsoeuer true duetie requireth: So shall he not onely become more honorable, but admired and beloued, not onely of his followers, but of all men, euen of his enemies: and God especially will blesse his endeouours, and frame all his actions and enterprises, so, as the successe shall be glorious and wished. And forasmuch as a Generall standeth in place, not onely of a Leader and director, for the performance of militarie affayres: but of a Magistrate to execute iustice by authoritie, deriued from his Soueraigne, wherein hee must not onely regard his alleageance due vnto her, but especially his dutie to God: *Plato* affirmeth, that *no common-wealth, citie, or bodie politike can bee well ruled, ordered, or preserued in happie estate, without diuine or humane iustice.* Whereby it appeareth that iustice is two-fold, *diuine*, whereby we are ioyned to God by deuotion and religious seruice: *humane*, whereby wee are linckt and knit vnto men by mercie, loue, and mutuall desire to helpe one the other. The ground then of iustice is the honour and true seruice which wee owe to God, whereby wee are induced to yeld vnto man what equitie and loue require, according to Gods diuine institution, *to loue him above all, and our neighbours as our selues.* And this is the summe of all iustice. It is the most manifest testimonie, that a Generall and chiefe commander can shew vnto man outwardly, that he feareth God, and imbraceth his trueth inwardly, when he executeth iustice. Whereof euery man, be he high or low, yea the basest



basest, equall with the greatest, is to bee partaker. For *justice is* The definition of justice.  
*nothing els among men, but an equall distribution to all, as they de-*  
*serue good or euill.* And for that cause it is most earnestly com-  
manded, by the spirit of God, to all Magistrates and gouernours, Iere. 21. 12. and 22. 3.  
and who soeuer violateth the same, cannot auoyde the curse of  
God: which will light not only vpon their own heads, but be to  
the confusion of them that are committed to their charge. And  
therefore a heauie iudgement of God hangeth ouer them, whose  
gouernours regard not iustice, which ought to bee as a sanctuary Iustice a refuge  
and citie of refuge, to protect the innocent. It should be as a hand for the good.  
to hold them vp, a sword to defend them, and as a *Moses* to de-  
liuer them, a buckler to withstand the rigour, crueltie and oppres-  
sion of the wicked, and as an executioner to punish them. For  
there is no other safe way or meane to preserue an armie from tu- The way to  
mult, sedition, and daungerous mutinies, then to reward the well keepe an armie  
doer, and to punish the offender. It requireth of euery man, much from mutinies.  
more of a Generall, to bee seene an indifferent and iust modera-  
tor betweene man and man, hauing no respect of men in regarde  
either of friendship, kinred, wealth, pouertie, or dignitie. But if a  
good Generall make choice of good Captaines, Captaines of pri-  
uate officers and souldiers fearing God, possessed with the same  
zeale to vertue and religion, there will seldome happen partiali-  
tie in iudgement. But for as much as among such a huge multi-  
tude of men, it cannot bee but there will bee many disobedient,  
stiffenecked, idle, wicked and contagious persons: Iustice must  
haue her effect in cutting off the worst, that the rest may growe  
vp and become more profitable. *Agessilaus* King of *Lacedemon*,  
vsed to say, *that he esteemed iustice as chiefe of all the vertues, and* Valour of no  
*that valour was of no value, if it were not ioyned therewith.* To Value without  
vse iustice is the meane to make many iust, which (if all were iust) iustice.  
would haue no vse in iudgement, but all in reward. Oh, what an- A happie regi-  
happie regiment would that bee, where were no vse of the sword? ment.  
And how soeuer vnpossible it may seeme to bee to attaine vnto  
that perfection in an armie, yet euery christian societie ought,  
from the head to the lowest member, bend their indeuours to  
come neere thereunto: to which there is nothing more available, The good ex-  
then the good examples of superiour gouernours. But because it amples of go-  
<sub>uol</sub> uernours much  
D. 3. is available.

*A cold covert  
for sinne.*

*Exercise and  
custome the  
best meane to  
subdue sinne.*

*The Leader  
must take heed  
to his walkings.*

*The greatest  
meane to ad-  
uance a Lea-  
der.*

*True honor.*

*Cicero his opi-  
nion of the  
prudent.*

*Men of great  
spirits may de-  
ceiue them-  
selves.*

is a thing rooted in nature, and all men generally are subiect to some vanitie, all men seeme to take shelter vnder that thinn co- uert, and for all their euils pleade naturall imbecillitie, whereby more sins are committed, then if according to a diuine constan- cie, they would resolute to conforme themselves to the best na- tures, namely, to the sanctified affectiōs of the most godly, whose corruptions how soeuer they may seeme to draw them to things forbidden, yet it appeareth that it is as it were against their con- sents, doing that they would not do. So that exercise and custome to vertue, is an especiall meane to conquer carnall desires, which to doe at all times for all men, yea for any at all, is hard and meere- ly impossible, but that some sparke of originall frailtie will eua- porate, and shew from whence wee are: yet for the auoyding of flaunder, and the iust reproofes due for common weakenes or wickednes, it behooueth euery chiefe Commander especially to consider duely how hee walketh: considering the eyes of all are fixed on his treadings, which seeme to priuledge the licentiall minded, to follow his Leaders euils. And though diuers men are diuersly affected, and among a multitude the most are worst, hap- pie is that gouernour that giueth rather occasion to the good to become better, and to the euill to become good also. And this a- mong all other deseruings, yeeldeth greatest aduancement vnto his honorable reputation. For honor is in nothing more gained, then by noble vertues. And nothing more blemisheth the noble person, then grosse imperfections: for that is true honor that pro- ceedeth of wisdom and good gouernment. And hee is onely to bee reckoned excellent, that by the high spirit of inward grace is able to knowe himselfe: and then to subdue what he knoweth in himselfe offensive to God, or preiudiciall to his right rule and go- uernment, not leading his affections by the line of carnall reason, twisted by the golde wheele of flatterers, but as diuine prudence, the liuely leader to right iudgement, shall induce him. Cicero by a certaine diuine illumination, sayth, that *none can be prudent, but he must needs be good*. Such then as haue corrupt and wicked con- ditions, are destitute both of this wisdom and pietie, and deceiue themselves, in conceiuing that as long as they can performe some act, well liked of great men, and be perchance noted to bee of va- lour,



lour, because they will vndertake desperate things, that they therefore are prudent, and haue in them that which becommeth men deseruing honorable reputation. For euery vertuous and truely praise worthie action, floweth from that valour which is grounded vpon that wisdom which both teacheth the way to true honour, and discouereth the infirmitie of such as walke in vaine glorie: Such as measure their deseruings by the plausible voyces of such as speake for aduantage or feare, hauing no true taste of that most honorable feare and dutie to God, without which there can be no true valour in the heart. And therefore euery man that longeth for honour (as all men for the most part, without flatterie, doe) must foster religion & the religicus which procureth honour. In regard whereof, the most honorable person so little respecteth honour, as hee priset his vttermost trauailes yea his life little worth to maintaine the same. The truest glorie is gotten by measuring all things by conscience, not doing any thing for ostentation and vanitie. No man needeth to boast himselfe of a vertuous action: for the greatest glorie that a man (most valiant) can expect in this life, is to haue done an honorable thing: for it is the act that glorifieth the agent, by whom againe God must be glorified by whom he did it: for the glorie of the assistance of the diuine worker, is more glorious to him by whom it is wrought, then the greatest honor that man can giue. And the man that performeth laudable seruices, gaineth most praise and fame, when hee himselfe least assumeth it. Yet it may stand sometime with modestie in a militarie man to grace himselfe, with commendation of his owne heroicall desires, to the better encouragement of others to follow him in an aduventure perillous: as *Nestor*, who to animate *Patroclus* and other knights, to vndertake the combate against *Hector* man to man, thought it no arrogancie to praise his owne valour. It is an apt meane, and sometime expedient, to draw men forward, and it causeth cowards sometime to become hardie, when a commander shall ioyne execution, to his encouragement and exhortation, and when his person shall be prest to performe what he speaketh of himselfe: although it is not to be held a generall necessitie that the chiefe gouernour or leader should aduventure his person vpon a meane occasion, or where

*What he must doe that deserueth honor.*

*Truest glorie.*

*The greatest honour is to haue done an honorable thing.*

*When a man getteth most glorie.*

*When a man may praise himselfe.*

*A Generall should not aduerture his person vpon a light the occasion.*

1. Sam. 17. 34.

Honor attendeth  
Vertue.

How a souldier  
should be sea-  
lous of his re-  
putation.

Honor passeth  
through many  
dangers.  
Pride.

the seruice may bee done by others, only by his direction. But it becometh not every man, how worthie soeuer, to bee seene forwarde to glorifie his owne abilitie, by reason of things alreadie done, nor to argue assurance by former experience, to performe a thing to come, being dangerous and vncertaine: vnlesse his assurance bee so soundlie grounded vpon faith in the power of the almightie, as *Dauids* was, who made it an argument to be able to fight with *Goliath*, because God had giuen him power to preuaile against a Beare and a Lyon. And therefore if valour couet by vrging emulation, to make testimonie of it selfe, let reason goe before which promiseth successe, and then no doubt but honor will follow: which of it owne nature and accord, attendeth vertue at the heeles, and neuer suffreth true Fortitude, (which is grounded vpon equitie and iustice) to die without honor. For such is the power of vertuous actes, that though they bring the mortall carcas with hazzard to the field and lay it in the dust, yet the memorie of the excellent deedes is challenged, and the vertuous that liue doe afford the same to posterities, with eternall commemoration of deserved honor. And therefore it befitteth a souldier to be so iealous of his reputation, that he rashly vndertake not an vniust action, and valiantly to execute what is iust and honest. And it behooueth a Commaunder to be so watchfull ouer his affections, as nothing breake forth to stayne his reputation by vnseemely desires. For there are many daungers, through which true honor is forced to passe ere it come to the ende of the race of absolute renowne. And among the rest *Pride* is the most perillous, the cause of the first corruption of mans nature, a pleasing deceit, whereby best actions may be defiled, and highest reputation blemished, and that by assuming more of it selfe to it selfe, then reason or desert will yeeld, from other men. And there is nothing so powerfull to prostitute the heroicall mind to all vanitie, as an ouergood conceit of a mans owne worthines. This is deeply to be considered, euen of military men that seeme to challenge it as a peculiar badge of their profession, wherein they stand vpon their honor (as they seeme) to encounter in armes the proudest in conceit. But sith there is nothing more grieuous vnto them the



to bee ouercome, and the proud haue no promise of victorie, be-  
cause God *exalteth the meeke, and throweth downe the proude*: as *Iam. 4. 6.*  
appeareth by poore *Mordecay* & insolēt *Haman*. It is as a good- *Hest. 7. 9.*  
ly tree that bringeth forth bitter and banefull frutes, which may *The lowly ex-*  
bee well compared to the apples of *Asphaltidis*, faire to the eye, *alted and the*  
and yet filthie and corrupt within. And therefore though it bee *proude cast*  
very pleasing to flesh and bloud, it is hateful to the diuine nature: *downe.*  
for that it hath not, nor affoordeth any societie in loue, which is  
onely meeke and temperate in euery action. But pride is an in- *Pride an in-*  
fernall poyson, which being once entertained in the heart, pro- *fernall poyson.*  
cureth such an eleuation and swelling in the thought, as it see-  
meth to admit no equalitie in earth, nay it sometime heaueth it  
selfe aboue the diuine Maiestie, as appeareth by that ramping di-  
uell of *Rome*, who trampleth all power and subiection vnder his  
feete. It maketh a base peasant sometime to lift vp his thoughts  
aboue his betters, like poore *Diogenes*, who being proude and *Diogenes con-*  
scornefull, for that he seemed to bee of highest magnanimitie, in *tendereth with*  
subduing his affections, thought it no fault to contend with *Alexander.*  
*Alexander*. And indeed pride is most cōmendable (if pride be to be *A tollerable*  
praised) when men be proude of suppressing euils in themselves. *pride.*  
But that pride that commeth of a vaine conceit of a mans singu-  
lar vertues, or gifts outward or inward aboue other mens, brea-  
keth oftentimes foorth into cursed *enuie*, the inuisible roote that *Enuie cometh*  
bringeth foorth many apparant and execrable euils. It shewed *of pride.*  
her poysoned inclination first against innocent *Abel*, and it hath *Gen. 4. 8.*  
no part of her venome diminished to this day: but still draweth  
men to execute her effects in most detestable actions, especiallie *Enuie enimie*  
against the more vertuous, that by true desert gainē most glorie: *especially to the*  
as *Saul* who sought *Dauids* destruction, for no other cause but *vertuous.*  
that his worthines was seene, to purchase honour by his vertues  
among the people, in the seruice of the King, & for defence of his *1. Sam. 18. 7.*  
countrie: for which cause *Saul* moued by enuie, sought means to  
murder him: but he not only preuailed not, but came to a shame- *1. Sam 31. 4.*  
full ende: and God weakened his posteritie, and strengthened  
*David* and his house, onely because *David* feared God, & sought *2. Sam. 3. 1.*  
not the like effects of enuie, to recompence euill for euill. It euer  
bringeth greatest detriment ynto the enuious, and hurteth not *Enuie hurteth*  
the *it selfe most.*

*Gen. 31.1.*

*Gen. 37.4.*

*Enuie a grosse  
wickednesse.*

*Dan. 6.4.*

*Enuie follow-  
eth honour like a  
Vulture to de-  
uoure it.*

*The Valiant  
are farre from  
enuie.*

*Enuie a trage-  
die of auellish  
practises.*

*Exodus 1.12.*

*Reuenge.*

*Enuie iniust.*

*Enuie will find  
matter to beare  
colour of law-  
full reuenge.*

*Consult with  
reason before  
reuenge.*

the enuied: but is rather a meane to bring them to more comfort. What gained *Labans* sonnes by their enuie towards *Jacobs* prosperitie? the blessing came vpon *Jacob*, and the hurt vpon them that enuied him. The like came to *Ioseph* enuied by his brethren. It is a grosse wickednesse to be enuious: for it feedeth onely vpon the damnable desire of doing iniurie to the best, who in all loue ought to bee cherished and fostered, comforted and encouraged in vertue. And yet this euill followeth honour, as a vulture to deuoure it: it lurketh in the tents of most valiant souldiers: but the valiant are farre from enuie, yea so farre as they couet the companie, and seeke the societie of the most praise worthie, imbracing the vertuous with the armes of perfect loue. All noble & religious Commanders, Captaines and inferiour men of true worth, hate this maligne turie, that macerateth it selfe at the prosperitie, and triumpheth at the harmes of other men. They see the effects, and consider the issue of it to bee nothing els but a tragedie of diuellish practises, whereby men runne into their owne ruine by reuenge, as the *Aegyptians* enuying *Israel*, did. *Reuenge* is a braunch springing from the former roote, which taken as it is in it owne nature, is a desire to requite an euill received, by returning an euill againe, which hath some colour to worke iniurie, for iniurie. But such is the iniustice of enuie, that it boyleth with the furious heate of malice against innocent vertue, which carrieth no shape or resemblance, neither of valour, which consisteth in maintaining a iust quarrell, nor of reuenge, as it is truly reuenge: for that it seeketh to iniure such as iniure not. He is a simple man that enuieth and cannot pretend matter to beare colour of lawfull reuenge. But farre be it from a Commander, because it blindeth iustice, and peruerteth Iudgement. And howsoeuer it bee growne among men to be held a part of highest generositie, to offer this measure for every wrong, and to challenge and accept the challenge, for life and death, for trifeling abuses: and though he seeme cowardly, that refuseth to answer every desperate outrage of the furious: Let all men consult with reason, whether vpon such friuolous occasions, true valour ought to launch out into such seas of repentance, as they are tossed in, that in such vain-glorious attempts speede best. Experience hath triall enough, that



that patience is better then desperate furie, which is also approved true by that which is taught by the diuine teacher, who condemneth murder, and forbiddeth to offer iniurie one to another for any priuate grudge: offering himselfe to be the defender of the innocents, to whose bosomes he returneth rather a reward, then suffering the wicked to preuaile. And therefore it is better to receiue then to doe euill. And if any professour of armes seeme to take exception at this, in regarde that *refusall* of a challenge may argue in him pusillanimitie: let him thinke that the effects of true magnanimitie and valour, is to beare and to endure, with all modestie and patience, the wrongs of priuate iniuries, and to referre the consideration of the offence vnto the censure of the superiour commander: who hath power to conuince and to execute the offender, as the cause requireth in iustice. And howsoever men (deceiuing themselues) deeme that their chiefe praise consisteth in shedding of bloud for priuate causes; let them know that their true fortitude is not therein seene, nor seene but in a resolute execution of it in the face of the publike and professed enemie of Gods trueth, and his countries quiet, wherein as farre as he sheweth his resolution to dye with honor, so much the neerer he cometh to that marke which vertue aymeth at: and wherein it sheweth it selfe absolute and perfect, for the vertue that cometh neere the diuine nature, and is most difficult, and least familiar with men, is it that maketh men truely valiant, and gaineth them the honour which is due to the most worthie persons, who haue euer strived to conquer their reuenging desires, wherein that mightie *Alexander* shewed himselfe diuinely instructed: when he sayd, that *a man wronged had neede of a more noble heart to forgive his enemy, then to be reuenged on him.* Sage *Pittacus* hauing within his power one that had abused him, overcame this furious passion of reuenge, and suffered him to depart vnhurt, saying, that *pardon was better then reuenge, the one being proper to the spirit of man, the other to a cruell beast.* He that is able thus to master this violent affection, shall procure vnto himselfe the name of being most honorable and gracious: for that it agreeth with the diuine spirit. Where (on the contrarie) if he yeeld to such an vntamed passion, he shall onely receiue praise of the wicked, and the

*Leuit. 24. 17.  
Psalm. 9. 9. 16.  
Matth. 5. 10.  
God defendeth  
innocents from  
unjust iniurie.*

*True Valour.*

*Wherein true  
fortitude is  
seene and not  
seene.*

*The noble hart  
of Alexander  
in subduing his  
desire of reuenge.*

*Pittacus his  
opinion in  
pardoning wrongs.*

*The best Victorie  
ouer an enemy.*

*A pretended  
honest quarrell.*

*Matth. 5. 44.*

*He that reuengeth,  
& surpeth a law vnto  
himselfe.*

*1. Theff. 4. 6.*

*Rom. 12. 21.*

*Ambition and  
Tyrannie.  
Emulation and  
flatterse.*

prudent shall record his rashnes, to his eternall ignominie. So that the best reuenge and most honorable victorie, which a man can haue against his enemy, is to surpasse him in patience, in bountie, and in good turnes, wherein resteth true magnanimitie: whereby the wise will hold him a greater and more happie conqueror, then if he had deprived his enemy of life in the field. But when a mans reputation is touched by slander or disgrace, there seemeth such an honest quarrell, as may not (in credite) be qualified, without the combat, or denial: for so deare doth a souldier seeme to prise his honor, that if it be impayred by any of his companions, he standeth vpon his reputation to maintaine it with the force of his owne sword. But alas, this is but a maske to couer a dishonorable affection, which were it duellie reformed by the glasse of diuine dutie, that comandeth to *loue our enemies*, he would rather swallow vp a simple disgrace, among few (which indureth not) then in a vaine conceit to maintaine his glorie by his owne will, to runne into the disgrace due to the reprobate for euer. Let no man be deceiued with vaine regard of the preservation, or increase of his honor, by vsurping a law vnto himselfe, to shed the blood of him, whom the law in euery gouernment (yea of armes) hath power to punish: and which (in stead of the first offender, being reuenged by the offended) inflicteth the lawe iustly vpon him, that might iustly haue craued the law against the other. *Vengeance is the Lords*, therefore should all men leaue it to him, or to the iudgement seate of his scepter bearer in earth. But he is the most honorable conquerour that freely forgiueth, overcoming euill with goodnesse: which he cannot doe but with the weapons of that heauenly prudence, wherewith also he must encounter two other dangerous impediments to honorable reputation, *Ambition* and *Tyrannie*, which daily offer themselves to charge the most heroicall spirit, by the instigation of *emulation* and *flatterie*, two inseparable companions of honour, shrowded both vnder one vaile of dissimulate zeale of amitie, whose fruites yet import enuie and disgrace. And he may bee called prudent in deede that can walke so warily, that he be not foyled in honor by the subtile wilines of one of these, of which the most daungerous is flatterie, which being shaken off, the residue cannot with ease



ease subdue the affections of the prudent. If flatterie were plainly layd foorth before our eyes in it right shape (howsoever it appeare being couered and cloaked like loue) it would bee seene a pestilent deuourer of vertuous thoughts: for it is a spirituall poyson, an inuisible murtherer, a pleasing voyce, whereby aspiring hearts are vnawares wounded, and enchanted: it beguileth the minde with vaine conceit of things that neither are, nor will bee. It promiseth life, but practiseth death, and worketh vpon the highest and greatest, changing it selfe into what behauiour, manners, guize and quality, be it vice or vertue, that the obiect imbraceth: it giueth a dissimulate eccho to every sound: it boweth and bendeth, it standeth stout and becomes mute, according to the president of the obiect. Insomuch, as were it possible, the flatterer could transforme his shape into the shape of him whom hee flattereth, yea hee would seeme content to dismember himselfe for imitations sake: as it is reported, that *Alexander* the great and *Alphonfus* King of *Aragon*, hauing each of them a wry necke, the one by nature, the other by custome, their flatterers to seeme the more applicable to their affections, dissembled these their imperfections, carrying their neckes also awry, testifying their affections to bee as crooked. Every obseruing noble Man, Men of power, place, and authoritie that behold their followers, may discouer such disguised foxes: and it is the part of discretion to discard them, as not profitable, but pernicious members, of whom yet some (being indued with perfect Prudence) can make vse, by carrying themselves so much the more warily, by howe much they perceiue themselves inuaded by them. And therefore a thing seriously to bee considered of all men, but of military guides, gouernours and leaders espeacially, who ayming their vertues to the marke of honor, are yet through originall weakenesse & the subtiltie of the maligne spirit, carryed to and fro to attayne thereunto, by right or wrong. And the greatest spurre to pricke them on in the contrary and forbidden course, is to hearken and giue consent to the deceyuing perswasions of such as followe them, of a meere desire to be aduanced by them, & not in regard of that affection which loue (grounded vpon the vertu-

*The nature & effects of flatterie.*

*They that are truly wise may make vse of flatterers.*

*A dangerous pricke to the noble minded.*

*Flatterie hath  
both an active  
and a passive  
part.*

*2. Sam. 15. 7 8.*

*9.*

*Flatterie the  
spurre to am-  
bition.*

*2. Sam. 18. 14*

*Flatterie be-  
misteth the af-  
fections of the  
flattered.*

*The effect of  
perfect duety.*

*Trueth and  
plaine dealing  
not graced.*

*Pro. 12. 2.*

*The dissembler  
prospereth.*

*Iob. 37. 24.*

*Rom. 15. 1.*

ous inclination of him whom they followe) ought to inkindle in them. The nature of man is most apt to conceyue a good opinion of himselfe, and to affect them best that can most sweetly sing him asleepe in this conceit. Such a one hath both the passive and active partes of flatterie, for he flattereth himselfe, and contents himselfe to be flattered, as *Absolon* that stole the heartes of the people from his father by flattery, wherein hee flattered himselfe to be more worthy of the Kingdem: and was whetted on to this reprochful ambition by suffering himselfe to bee carried away by dissembling *Achitophell*, whose end as it was wonderfull, so is his ambitious practise to be auoyded. The man that is deceiued with this counterfeite kinnesse and loue, which he seemeth to haue (and hath not,) from other men, be- misteth his affections more & more, by cherishing those means that couet to iustifie all his actions, so that he cannot perfectly see the true meaning of honest duety and faithfull reuerence, which he that vnfeinedly loueth, coueteth to shew, in discouering plainly what all men iudge, and how the wise conceiue of his manners, behauiour & proceedings, and which in all things deliuereth what it thinketh of all things, propounded to his censure, what is fitte to bee done or omitted, of him, to whome it oweth this dutie, were it to *Cesar* himselfe. But playne & simple trueth hath not that grace, nor receiue that entertainment of the most, and most noble, that it deserueth, where it ought to be helde more deare then all *Machiuels* politickes. But the good man is fauoured of the Lord. And he that can best dissemble is wise in the world: who can carrie all vertues in his tongue, and all vice and deceit in his heart, he liueth, he loueth, he preuaileth and prospereth, and he is fitte to be fauoured, and in this he thinketh nothing more sententious then what he speaketh, nor more praise-worthy then what he doth. But the wise mans opinion is that *there is more hope of a foole then of him*. And the greatest deseruer in his owne conceit gayneth but ignominie, without the approbation of the prudent. And therefore saith *Iob*, Let all men feare God, for he regardeth none that stand wise in their owne conceit. We ought not to please our selues saith *Paul*, which importeth that none should flatter himselfe, or be puffed



vp the more for the flatterie of other men: although it bee the maynetroden way to that forbidden apple of *ambition*, which once tasted, peruerteth the affections, and scaleth vp the conscience, that it yeeldeth neither iudgement nor equitie, but measureth all thinges by will and iniurie. *Alexander* in that humor put to death *Calisthenes*, *Parmenion* & *Philotus*, to satisfie the desires of his flatterers, shewing himselfe more barbarous then prudent. The practises of *Ric. 3.* in cutting away the twigges that seemed to hinder his passage to Ambition, is not so auncient, but it reflecth to this day and will be euer remembered to his notable ignominy; a spectacle of the same nature overruleth all that giue place eyther to flatter themselves, or to be carried from ductie by the flatterie of other men. And therefore men in office and great place, had neede to carry euer sayle betweene (*Sylla* and *Charybdis*) flattering and flatterers: least by the one they administer, or by the other they take occasion to deceiue or be deceiued, that they accept not nor giue fayre & pleasant shewe of loue, (which may be dissembled) without the true approbation of the one, by substantiall iudgement and triall of their inward dispositions, which speake them fairest: and of their owne true meaning and inward desires in speaking fayre to other men: for by the one they may be miscarried, and by the other they may misleade men that depend simply vpon the bare tearmes vttered, and not vpon the hidden intentions of their superiours. For what can be more perillous to conscience, then to dissemble with it selfe, sith it knoweth & can discouer that to be a lie, which it cannot iustifie to be spoken as it is meant, nor meant as it is spoken? And if a professed valourist giue himselfe the lye, why should he not stand more vpon reuenge against himselfe, then if a stranger gaue him the lye? vpon whom he maketh it a matter of conscience to hazard his credit and bloud to be reuenged? Oh ridiculous vanitie that men should dissemble with their owne heartes, and not thinke it offensive to their soules, sith their consciences write vp against themselves, against iudgement, euery falshood of the tongue which is the fruit of flatterie. *Dauid* saith, *My familiar friend, whom I trusted, which did eat of my bread, even he hath combined*

The pernicious  
act of Alexander.  
Ric. 3.

Men of high  
place must be  
circumspect.

Simple men  
stand vpon the  
words and not  
vpon the in-  
ward meaning.

A man giueth  
himselfe the lie  
if he speake  
what he mea-  
neth not.  
Psal. 41. 9.

Our tongue our  
familiar friend

There must bee  
tryall of men.

The nature of  
a true friend.

The mayne pil-  
lers of true  
friendship.

Counterfait  
loue.

The higher af-  
fecting the in-  
feriour, what  
is required  
therein.

bind against me. And what is more familiar with vs then our owne tongues? (though *David* meant his dissembling friends) which can utter nothing but it is manifested first vnto the conscience, which would that all truth should proceede forth at the doore of the lippes, who ought to be as the carefull porters of our thoughtes, to let passe nothing but that which shoulde passe by the consent of the vndefiled conscience. It much behooueth such as stand vpon their reputation, and would indeed maintaine true honor, to auoide flatterie in themselves, both active and passive, whereof the first kind is knowne vnto themselves onely, and as touching the second, they must make tryall of men. So shall they find the flatterer to flit away or doe the thing commaunded coldly, and without that true deuotion, which true duety and friendly loue indeed requireth. For whosoever pretendeth loue and honest duety to his superiour, must in deede truely transforme himselfe, into his nature whom hee seemeth to loue, and be vnto him as another *himselfe*, faithfull and secret in causes honest, without suspicion of any contrary fruit the loyaltie to his Soueraigne or true duety to God, which maine vertues are the cordes of gayning and retayning the faith and absolute amitie of the surest in friendship, and all other respects of loue, besides the former, are but a combination and confederacie of like with like, and both to be shunned of the prudent. If a great person afford semblance of loue or liking to his inferiour, it followeth that eyther it is in regard of some speciall qualitie approued or hoped for in the partie, or of the free disposition of his honourable minde, which aboue all thinges ought to tye the partie to an honest desire to become able to answer his noble affection by some effectes of duety and dutiful endeouours. Which cannot but procure further testimonie of his honorable inclination by the fruites of his relieuing hand & helping bountie, which in deede are the chiefe tokens to the inferiour deserters, of the honorable minded: without which there continueth not long that true encouragement, nor execution of duety in the vnable poore attendant, which by a liberall hand may be made euer vnfeined: for the fault cannot but be esteemed lesse for a poore man that wanteth comfote, to dissemble



seemle loue and duty to the higher in hope, by honest endeouours, to gaine power to doe better seruice, then for the higher or more noble person (hauing power in himselfe to gaine many friends, and abilitie to steede many) to frustrate the hope of the meanest, well affected. And therefore it soundeth neereſt to true nobilitie, to giue plaine demonstration of his purpose, towards endeou-  
 ring followers, either to encourage or discourage them, that they consume not more yeres in mourning for time lost in vaine hope, then in recounting the comforts receiued by best endeouours. *A necessarie rule for noble men.*  
 Fayre words may bee compared to a pleasing sunne, which war-  
 meth onely, but clotheth not, nor feedeth the bodie: and as the sunne shineth vpon all, so fayre words are free to all, from all. But relieuing deedes are the substance, wordes but the shadow, per-  
 formance is the fire, and promise but the smoake. There proceedeth from the heate of hatefull flatterie a two-fold operation, it  
 drieth vp the good and holesome humours of temperance and modestie, and maketh to grow and spring soorth, as liuely branches, Ambition and Tyrannie: whereof as the first is bred by a  
 deepe conceit of deseruing well, imprinted in the thought by naturall perswasion, and watered by artificiall flatterie: so the second followeth it, omitting nothing vnexecuted, (bee it neuer so euill) to accomplish and maintaine the end of the first. But if this  
 last euill bee duely considered, it will bee found an hatefull hand-  
 maide to honor. For it is naturally rooted in the hearts of all men, no lesse to detest tyrants, then to loue and reuerence religious and iust gouernours. And yet this vgly guest is entertained sometimes  
 into the tents of Nobles, and marcheth vnder the colours of Martiall men, by whose sinister counsell they turne oftentimes mercie into bloody execution, where neither law of armes, Christian religion or humane policie requireth the same. And therefore let  
 euery man, professing armes, abandon it from his companie, and in place thereof entertaine mercie, and christian scueritie, keeping  
 a meane betweene fond pittie, and filthie tyrannie. The more a souldier conformeth himselfe to bee pitifull, the neerer hee com-  
 meth to the soueraigne goodnesse. And the more hee imbrueh his desires in the blood of such, as may without danger & breach  
 of militarie discipline bee spared, the more he resembleth the fa-  
 ther

*Fayre words compared to a warme sunne.*

*Relieuing deedes.*

*A two-fold operation in flatterie.*

*Tyrannie, a hatefull handmaide to honor.*

*The fruites of tyrannie.*

*Tyrannie and  
Iustice cannot  
dwell together.*

*Sinne hath ma-  
ny alluring  
snares.*

*A souldier  
must often mu-  
ster his vertues.*

*Lust and con-  
cupiscence in-  
clude every sin.*

*The blemish of  
a souldier.*

ther of bloud, the prince of rigor and bitternes, and gouernour of hell and darknes, whose members and instruments they are that thirst for bloud. *Tyrannie* and *Iustice* cannot dwell in one subiect, no more then light and darknes. For that tyrannie forgetteth all regarde of law and ciuill due tie, measuring all things by *will*, making no difference of thinges euill, from thinges honest: but whatsoeuer may bee effected by force and rigor, that it holdeth lawfull and expedient. Whereas *Iustice* putteth a difference betweene the good and the bad, and proceedeth in both, not as *will*, but as the diuine rule of right reason directeth and alloweth: without which precise and godly order, the best bodies are confounded with their heads. And for that, sinne, which attendeth euery function and euery sort of men, hath many braunches, and many alluring snares, to deceiue the most vertuous, and findeth none more available, then such as come in the most glorious robes, bringing greatest varietie of delights, answerable to the variable affections of men, which cannot be numbered more then can the sinnes of men; it is necessarie that euery Commander, as in militarie policie hee mustere his men, to the ende to see his strength, and to consider his power, as well by the number, as by the weapons they beare: so it behooueth him daily to take view of his vertues, how they stand vndefiled, and how he hath subdued the sundrie enterprises, and preuented the many inuasions of vaine desires, which often preuaile, where watch is not kept ouer the thoughts. Euery pleasure that a man imbraceth, is a delight either of the bodie or of the minde: but where there is an absolute consent, there is the whole man become a captiue and a slaue to that whereby he is overcome, whether it be the lust of the eye, or concupiscence of the flesh, which indeede include all the rest. And therefore (aboue all other persons) the martiall man, who standeth vpon his magnanimitie and fortitude, vpon his ordering and gouerning of things tending to victorie, must stand vpon his valour in these assaults of sinne: wherewith if hee suffer himselfe to be overcome, he loseth the greatest part of his glorie, in that he presupposeth an abilitie to encounter any other man, and yet is overcome of his owne weakenes, as if a man should inuade a house abroad, and lose his owne citie at home. But it is a  
great



great argument, that hee that can subdue him selfe and resist the pleasures of sinne, is worthie to be a souldier in the warres: yea, he deserueth the place of a Leader, because he knoweth how to conquer the greatest and mightiest enemy, which indeede is his owne delight and carnall desires: whereof whosoever is overcome, is not worthie the name of a souldier, much lesse of the place of a Commander. But I haue heard some of no small place in the warres affirme (with no lesse audacious insolencie, then hee ought to haue sinceritie) that it is enough for the Ministrie to be masters of sinne, and that it becometh souldiers to liue like souldiers, to sweare like souldiers, and to sinne like souldiers. Wherein he shewed little the parts of a true souldier, but rather thereby discouering the libertie of souldiers, the securitie and careless liues of souldiers, who ought indeede to strue to goe before all other sorts of men in vertue and godlinesse, hauing like soule and like bodie, like account to make, and like reward to receiue. Nay, what should so besot a souldier, or miscarrie a Gouvernour, that they should not haue greater regard to liue well, then all other sorts of men, considering that other men haue naturall infirmities onely, and accidentall casualties to bring their carcasses to the graue: but they (beside those) haue the furie of mortall blowes, and danger of the bullet to finish their race suddenly. And therefore should so vprightly walke in their liues and conuersations, as becommeth Saints: knowing this, that after death is no redemption. And that they shall answer for euery sinne they commit, and for euery idle word they shall speake, much more for euery oth they vainly sweare, for euery blasphemie against God, and for euery iniurie done to their brethren. And it will bee no excuse to say, *I was a Souldier, I was a Captaine, I was a Generall, and I sinned but like a Souldier; I did but like a Captaine, or like a Generall.* This generall answer will be a generall rebuke to as many as take not hold by times of the promised mercie in Christ, in true repentance, reformation, faith and exercise of all godlines and pietie. I counsell therefore euery militarie man, to whom especially I bend my speech in this poore treatise, that he will be-  
 think himselfe that he is a man, and that he must liue as a godlie man, that he may dye like a godly man. If he be honorable, and

*He is worthie to be a souldier that can subdue sinne.*

*The wicked assertion of a militarie man.*

*Souldiers should strue to exceed other in vertue*

*Souldiers must answer for euery sinne they commit.*

*A frivolous excuse for souldiers to God.*

*An exhortation to militarie men.*

*Comforts for  
the poore souldier  
fearing  
God.*

*The prosperitie  
of the Commanders  
the good of  
all.*

*Militarie function  
a high  
calling.*

*The necessitie  
of discipline in  
warres.*

*Idleness must be  
abandoned.*

haue dominion and rule ouer others, he resembleth the neerer the diuine power of religious men, faithfull and fearefull to sin, he so much the neerer comineth to the heauenly nature. If he be a man inferiour, and knoweth his dutie to God, and forgetteth or neglecteth it, God will remember it against him in iudgement. If he be ignorant, and refuse knowledge, his iudgement shall be iust. But the poorest, fearing God, is already exalted to the high and powerfull protection of the chiefe Soueraigne, whose hand hath taken charge to support him in the field, and to adorne him with the diademe of mercie, which is the crowne of eternall glorie after death.

I haue aymed this sillie treatise to the good of the most glorious Commanders, and officers in our warres, in simple termes and vnfaigned zeale of their welfare, whose prosperitie, as it is the generall happines of all: so all ought to set their helpes by best praetiles, and pray that God will blesse their proceedings. And because the function of militarie gouernment is high and sacred, Reason willeth, and true dutie and reuerence to God commandeth, that all suspicion of offending that high commander *Iehonab*, should be taken away, by clensing euery part of this bodie of gouernment, from the daungers likely to fall on vs, by suffering vnlawfull things to follow our armies. And although (no doubt) euery Cominader in policie, grounded vpon true religion, can of himselfe discouer the enormities, and reforme them which seeme to be most perillous: yet I may, vnder their patience, briefly remember, that where the discipline of warre is truly executed, there is commonly good successe: and where it is neglected, there it is vncertaine. And therefore, if abominable blasphemies, beastly drunkennes, common carding, dicing, and whoredome, Atheisme and Papisme, with such like were repressed, no doubt but vertuous exercises wold be better accounted of: for God would blesse the godly endeouours of the Commanders, and fructifie the obedience of them that are commanded. And for the more profitable exercising of all, it behooueth the Generall to enioyne his Captaines, the Captaines their souldiers, that they will abandon *Idleness*, the mother of all sinfull actions, and that they will betake them to the hearing, reading, and discoursing of the



the diuine word, which is the lanterne to light them to true dutie both to God and their gouernours. And let the spirituall minded haue encouragement, that they may strengthen the more weake, either by conference, or reading some diuine treatise, to the increase of a more generall knowledge and zeale, in all wherein they may betake themselves to often prayer, that God may garde their courts of gard, and be present in their armies, to comfort euery member, by supply of their priuate and publike wants. And what can this diuine course of life, and daily exercise, impayre the credite, honour, or reputation of the chiefest? Nay, what an ornament will it be vnto them, to be seene first in the sacred seruice of God with the people? It is too coldly imbraced of many, and little practised of the most: who thinke it more consonant to their professions, to betake them to more offensiue exercises, wherein neither can the God of heauen be glorified, nor their dutie in armes truly discharged. What hope then can there bee of victorie or good successe, which cometh of nothing els nor by any other meanes, then of the fauour of God almightie? who only is readie to comfort, relieue and defend the godly, and louers of vertue and religion? The wicked and careles he regardeth not in loue, but casteth them off, and suffereth them to fall into their enemies hands. The Scriptures abound with examples of the same, and threatneth to such as feare not God, miseries and calamities: but to the godly, it promiseth all prosperitie and victorie. Whereby they haue alwaies cause to praise God, and to sing hymnes of triumph to his glorie, as *Clandianus* did in the behalfe of the happie victorie, wherein *Theodosius* overcame *Arbogastes* and *Eugenius* at the *Alpes*.

*The benefit of spirituall exercises.*

*A chiefe ornament for Commanders to serue God with the people.*

*God dealeth not with the wicked and godly alike.*

*We must praise God for his goodness and fauour:*

*Omnium dilecte Deo tibi militat aether,*

*Et coniuvari veniunt ad classica venti.*

All things helpe them and fight for them that feare God: whercof our late experiences, may more and more encourage vs, to become more and more obedient vnto him, that maketh his creatures so obedient vnto vs.

*All things fight for the godly.*

*That all men should be readie to defend their Princee and Countrie: And how inferiour officers in armes, the common and private souldiers should bebaue themselves, as touching their obedience to God, their Prince and Commanders.*

The Argument of this second treatise.

*Reasons moving the auctor to the worke.*

**H**OWsoever it may seeme to some a needlesse labour and unprofitable, to sende forth so simple a discourse into the field among men of warre, accustomed rather to the pike, then to the penne; to the bullet, then to the Bible; and to a carelesse course of life, then to leuell their actions, according to that honestie and equitie, which is required in the warres: yet (sith I ayme my desires for their good, their comfort & consolation) I presume to set downe in a familiar manner, some necessarie considerations of their dueties, aswel in regard of God, whome they ought chiefly to obey, as of their Prince and superior Commanders, whom he commaundeth them to obey: And to remember them of the daungers which commonly follow such as neglecting vertue and exercises of thinges commanded, doe follow and imbrace vice, and practise things forbidden. Euery man I know, will fauour and follow my counsel, not as it is, but as they themselves are; if good, they will receiue it without disdaine; if euill, they will scorne it, and my good will. Sundry reasons haue moued me to vndertake this worke, and aboue the rest (God knoweth) the loue I beare to my countrie threatned by the rumors of warres: and the good will I beare to my country men, that must vndertake the defence by warre. Wherein as I haue a little waded in the former treatise, to shew my duetic to the highest in military offices, so I endeavour to speake something to men of meaner qualities. And for that not onely report but experience it selfe doth assure me that there is defect in the maners & proceedings of some men trained vp in that most honorable exercise of warre, in regard of diuine duetic: and consequently that by tradition, the corruption floweth



weth to the peruerting of such as either voluntarily, or by authoritie, are daily drawne thereunto: and the matter yet beeing so slenderly considered, that no learned hath beene seene to vndertake any thing, whereby to give them the light, by any peculiar treatise for their reformation and comfort, as is fitte, (in that regard) for the persons and for the time: I the most vnworthy of all other, aduenture my poore endeouours to be censured of the learned, rather then to omit a matter of that importance at this time, wherein the busines is for the glory of God himselfe, in maintaining his trueth and the generall preservation of all our estates, against an aduersary mortally disposed (as by many probabilities appeareth) to lay all our honor in the dust.

**S**Yth therefore there is no warrant promised, or assurance, to vs to preuaile, or to maintaine our owne defence, without the assistance of God, the high Commander of all hostes, we must prepare our selues to meete this enemy, and to shew what we are, not that it is enough to say we are souldiers, but that we can say, our consciences and our professions doe testifie that we are christian Souldiers, souldiers fearing God, then we may goe forth with true boldnes, because *Dauids* faith hath *Dauids* true courage, and that shall stande our glory, after our mortalitie. Every man called vnto these affaires, may (no doubt) find for their military directions sufficient and able persons, about them to conduct and leade them, who also will haue care and regard of ciuill gouernement and military discipline. But it more concerneth euery man to haue a priuate regard vnto himselfe, that as his outward actions are trained by discipline of warre, to the knowledge of the order of marching, charging, fighting, retiring, and such like necessary points and obseruations of warre: so he must be also instructed, how to behaue himselfe in loyalty to his *soveraigne*, in ducie to his *commander*, in fitt exercises in time conuenient, in loue and concord towards his fellow souldiers, how to make true vse of *prosperitie*, *wealth* and *plenty*, of *pleasure* and *comfort*, of *sorrow* and *griefe*, of *life* and *death*: all which are the fruites and effectes of warre. And especially hee ought to learne how to eschew the thinges that are euill, and to imbrace

*There is no hope to preuaile in warre without Gods assistance.*

*The true souldier.*

*Though Leaders regard common discipline, euery souldier must haue a priuate regard vnto himselfe.*

*The chiefe end  
of our creation*

*Who may cha-  
lenge the title  
of a true sol-  
dier.*

*All ought to be  
called to the  
warres by au-  
thoritie.*

*Obedience to  
our Soueraigne*

*Obedience the  
mother of all  
vertues.*

*Obedience to  
the chiefe Ma-  
gistrate.*

*Deut. 34. 9.*

*Iosh. 1. 16.*

*A good resolu-  
tion of Sub-  
iectes.*

*Exod. 22. 28.*

*Rom. 13. 1. 2.*

*All must be  
subiect to au-  
thoritie.*

inbrace and follow what is good, how to know God & to serue him truly, the principall and chiefe ende for which wee were created. And who so is thus prepared, either in deede or in desire, may challenge vnto himselfe the title of a true souldier. He therefore that will vndertake this honorable profession, must consider that the principall and chiefe meane to attaine vnto perfection is *the feare of God*, without which, he marcheth as a naked man, be he neuer so completely armed on all partes at prooffe: as an vnskillfull man, be he neuer so politicke: and as a weake man, had he the valour & force of *Hecler*. And because it is presupposed that euery soldier is called vnto armes by his Princes authoritie (as behooueth) though some of their voluntary inclination be as forward: I will speake first of euery mans obedience to his Soueraigne, wherein hee must yeeld himselfe freely to her disposition, and consequently to the direction of her Lieutenants and substitute Commanders, that hee may with the more freedome of a good conscience serue the Lord in that vocation. *Obedience* is the mother of all vertues, and no man sauoureth truly of this obedience, without hee first obey God, and that obedience hee must learne by his worde, with which obedience we will suppose, that all English men are already indued, & so speake of their obedience, w. ich they owe to Gods Ministers: whereof the first is the chiefe Magistrate, the supream gouernour, our *Soueraigne*, whom we must obey in all things, as the children of *Israel* obeyed *Ioshua*, saying vnto him, *All that thou commaundest, we will doe, and whitherso-  
euer thou sendest us, we will goe.* Here is the true paterne of the duty of true subiects towards their Prince. They must neither murmur nor grudge when they are called by authoritie, to vndertake what is commanded them, but willingly and without constraint yeeld themselves ready, to goe whither, & doe their endenours to execute what they shall be commanded, and not to thinke euill thereof in their heartes, nor to speake euill with their lippes: for that euery soule must submit himselfe vnto the higher powers, for there is no power but of God: and the powers that be, are ordeined of God, and whosoener resisteth that power, resisteth the ordinance of God, & they that doe resist shall receiue  
vnto



unto themselves indigent. God himselfe, whose power they resist, will reuenge it, and the Magistrate hath power from him to punish it. Therefore the Apostle willet *Titus* to put the men of *Crete* in remembrance, to be subiect and obedient to principalities and higher powers, and to bee readie to euery good worke. And *Peter* confirming the same thing, willet all men to submit themselves to all manner ordinance of such as are appoynted of the Lord to gouerne them, whether it bee vnto the King as vnto the superiour, or to such as are sent of him. And the *Wise man* sheweth wherefore this obedience is due vnto Magistrates: *Because* (saith he) *rule and authoritie to command, and to forbid, is given them from the Lord, and power both to reward and punish from the most high.* This is that acceptable thing in man, which God holdeth dearer then sacrifices. In regard whereof, euery man from the highest to the lowest, is vnder the command, power and appoyntment of the Prince, and at the direction of such as she setteth in office ouer them. And therefore euen to them also wee must be obedient, as *Paul* commanded the *Hebrues*, saying, *Obey them that haue the oversight of you, and submit your selues.* Here wee see the warrant of the King of Kings to all the Princes of the earth, who againe by the same commission, warrant the inferiour Magistrates to command vs, which is also warrant vnto vs to obey them. And this obedience is a dutie, whereby we are bound cheerefully and willingly, without force or the swords constraint, to yeeld honor vnto them we ought to honor, and to obey them whom we ought to obey. And sith the ground of this obedience is of God, to whom all men are so beholden, both for their creation, preservation, and for his infinite blessings necessarie for this life, as without which we were all naked, miserable, and voyde of all consolation; how can any man shew himselfe so vnnaturall and thankles, as to denie to obey them, whom he commaundeth vs to obey? And especially in the cause, whereof his glorie and our owne saluation is the chiefe end? Let vs therefore become truely dutifull to our Soueraigne, not onely for the causes aboue sayd, but for her owne sake (who most louingly tendereth the good of all her subiects) and for our countries cause, for which we were borne. And what greater commoditie can it receiue by

*Tit. 3. 1.*

*1. Pet. 2. 13. 14.*

*Why obedience is due to Magistrates.*

*Wis. 6. 3.*

*1 Sam. 15. 22.*

23.

*We must obey inferiour Commanders.*

*Heb. 13. 17.*

*Warrant for commanding and obeying.*

*The ground of true obedience is of God.*

*The glorie of God and our saluation the chiefe ends of our obedience.*

*We should obey our Soueraigne for her owne*

*our sake.*

G

*Nature chal-  
lengerh obedi-  
ence and de-  
fence.*

*Who is worthy  
to be cast out of  
humane socie-  
tie.*

*Pagans and in-  
fidels haue care  
to defend their  
countrey.*

*Nature giueth  
vs a loue to our  
countrey.*

our natiuitie, then to enioy our vttermost endeouours, to keep, pre-  
serue and maintaine the same? Whereby also wee shall preserue  
our owne lawes, liuings, liberties, wiues, children and friends.  
Wherein if wee seeme backward, and not readie, how can wee  
hold our selues good members of the Common-wealth? If the  
hand, the foote, or any other member should deny to yeeld best  
helpe to defend the bodie in danger, who would not thinke that  
member vnworthie to taste of the comforts of the more principal  
parts? nay worthie to bee cut off and cast away. If wee followe  
meerely nature, without respect to that diuine duetie before re-  
membred, we cannot but imploy our goods, trauailes and indu-  
strie, and what els soeuer is in our power, in the behalfe of our  
countries weale. Which importeth so many gracious commodi-  
ties, as humane societie, nor life it selfe, without the preservation  
thereof, can be maintained. And he that liueth so vnto himselfe,  
and for himselfe, as he will not relinquish the care of his private  
profite, to adde his best helpe of bodie and abilitie for his coun-  
tries safetie, is worthie to be cast out of all humane friendship, and  
to be accounted worse then the beast that will defend his kinde,  
yea then the hogge or the dogge that will defend their shelters:  
for that he is bereft & robbed of that dutie, which his Soueraigne,  
countrie and friends may trulie challenge of him. We haue the  
name of Christians, and no doubt but God hath many in Eng-  
land that serue him as true Christians; if wee should bee found  
more careles of our countries safetie in the time of daunger, then  
Pagans and Infidels, that are no way qualified with the know-  
ledge of ciuill dutie, much lesse of diuine obedience; wee might  
worthily bee numbred among brutish cowards, and not among  
the hardie *ancients*, who accounted it great happines to lose their  
liues in their countries cause. If wee well consider the affection  
which nature hath imprinted in our hearts towards our countrie,  
by reason it is the place agreeing with the constitution and dis-  
position of our bodies, because wee first breathed and tooke life  
therein, it could not but be vnto vs as a firme obligation to binde  
vs to defend it, besides the dutie of conscience, the cause of reli-  
gion, and other diuine respects, whose neglect and breach is the  
forfeiture of all benefite, both of the fauour of God, and the pro-  
tection



tection of the relieuing lawes of our owne countrie. If wee that are Christian subiects, vnder Christian Queene *Elizabeth*, refuse to shew willingnes to aduenture our liues for our professed religion, for our Queene and countrie, how farre we shew our selues more cowardly, and base minded, then the adherents and subiects of *Marcus Otho* the Emperour: iudge all men by the example. The Emperour hauing lost the field in a battell agaynst *Vitellius* and *Cecinna*, contending for the Empire, was vrged by the remaine of his armie to trie fortune againe, and to vse them and their persons as long as they had one drop of bloud in their bodies: In testimonie of which resolution in them all, a simple souldier hauing a sword in his hand, sayd vnto the Emperour: *Know this oh Cesar, that all my companions are determined to dye thus for thy sake*, and therewithall slew himselfe with his owne sword before him. Though this president of a desperate person haue no warrant to be followed, yet the true affections and tried loue of these resolute subiects, are of worthie memorie, and may make dastards and cold hearted men blush, to refuse to offer themselves as sacrifices for the same. Wherefore let this suffice to moue them, to whose lot it falleth to be employed in our countries defence, to bee obedient, readie and couragious. The obedience whereof is spoken, is proued to import a submission to the will of the Soueraigne, and to the direction of such Commaunders as she appoynteth to be obeyed, and it spreadeth it selfe into fundrie particular branches: for preservation and maintenance of which, prudence and experience haue framed a law and decent order, and prescribed the same to bee obserued of euery member of an armie, vnder paine of that punishment, which by that lawe is threatned to bee inflicted: which order and law, truly executed, is called the discipline of warre. To this discipline belongeth obedience, and punishment for the contrarie. And therefore it behooueth all men to shew thereunto a continuall zeale and desire, to bee seene rather apt and forward to maintaine, then to resist and violate the same. And because it must be supposed, that ancient souldiers and appoynted officers, doe know what it is to obey, and how to gouerne, and to bee gouerned (otherwise they cannot but discouer themselves to haue the bare name, and

*A notable example of true hearted subiects.*

*A desperate act to testifie loue.*

*Obedience importeth submission.*

*Discipline of warre.*

*Ancient souldiers are supposed to obey and to be able to gouerne.*

*Novices in  
warre.*

*Things com-  
mendable, and  
yet not perfect.*

*A young soul-  
dier cannot  
handle the in-  
struments of  
warre present-  
ly.*

*Nothing hard  
to the willing.*

*Feare maketh  
death more  
terrible.*

not the perfection which their places require) I onely speake vn-  
to the nouices in warres, and vnto such as come rawly into the  
field, without former education. If they purpose to become soul-  
diers, they must shew mindes and dispositions to bee directed.  
And howsoeuer they seemed at home, among their allies and  
friends, praise worthie, for that they were apt and actiue in feates  
of vanitie, and to performe things (with delight to the behol-  
ders) agreeing with peace and pleasure, they must now acknow-  
ledge ignorance, and couet the knowledge of this new vocation,  
wherein they be as strangers, vnacquainted with the course and  
qualities of warre: although it cannot bee but commended, to  
haue vse of the fowling peece, to handle the sword, to tosse the  
pike, and such like. But these are farre from that which is required  
in a souldier, the vse of the small peece requireth comelines, and  
quicknes in charging and discharging, in marching, standing,  
and retreating. The like is of the pike, in whose vse is required  
more then abilitie to beare it at the armes end, to couch it, or ad-  
uance it; the application thereof to best aduantage, at the push  
to annoy the enemy, and to gard himselfe, is the true end thereof.  
And whatsoeuer warlike weapon or instrument the younger  
souldier taketh in hand, he cannot forthwith manage it after the  
arte of warre. And therefore it behooueth such, as will be indeed  
what they couet to bee called, to consult with the skilfull, to ob-  
serue practise and endeouour: for to the industrious and willing  
minded nothing is hard. And hee that will come soonest to the  
perfection of a souldier, must yeeld most to discipline, and settle  
himselfe to sustaine all trauailes, to aduenture all perils, and to be  
resolute rather to dye in fight, in hope of escape by force in ouer-  
comming, then to desire safetie by flying away: for death is more  
to be wished, in fighting in a iust cause, then life by escaping like  
a coward. For as immortall praise followeth the one, so miserable  
and hatefull ignominie, the other. And doubtles, death is more  
bitter and terrible to the fearefull and faint hearted that flie, then  
to the valorous that desire to fight. There are sundrie vertues re-  
quired in a souldier, yea when hee entreth the field first, where-  
with (for the most part) our English impes are not (for want of  
education) acquainted at home: yet when they begin to take  
armes



armes on their backs, and would bee called souldiers, whether they bee prest by authoritie, or of their owne forwardnes, they must endeavour to learne them speedily, and cast off all things that are behinde, namely profite, pleasure, friends, and feare of death, and march on valiantly, as to the schoole where they shall bee taught the substance of honourable vertues indeede, whereas they before imbraced but the shadowes. For in stead of former profit and pleasure, they shall haue continuall honor, the regall riches of *Caesar*. And as the way to the perfection required is obedience; so that obedience must bring with it willingness to be taught, heedfulness to learne, and forwardnes to practise. And these things can neuer bee without reuerence and loue to such as are aboue them. And howsoeuer in regard of former times, where in some man that now must be comimanded, hath commanded at home, and therefore this new obedience may seeme irksome, he must now lay downe his conceit of being more worthie then his commander, and become a disciple to such as can teach him his new calling. For the speediest course to become a commander, is to be willing to be commanded. He that is truly obedient to discipline, shall proceede from one vertue to another, vntill he become able to distinguish betweene the honorable inclination of valour, and the ignominious sluggishnes of the faint hearted: whereby he shall also gayne true consideration, how to weigh in discretion and with patience, all other circumstances of honor and dishonor offered in warres. The first and principall vertue in a soldier, is to learne, and truely to feare, and serue the living God, whose fauour, loue and protection, is obtained by faith and praier. Which last, howsoeuer it may bee thought a worke out of vse, in the warres of this age, God forbid that any Christian soldier, should be ignorant how, or negligent when to pray, whereof I will say more in the ende of this worke. As for the feare of God, and exercise of Religion, it is a matter of such necessitie and importance, as without it, no other vertue, policie, instruments of warre, munition, skonce, forte, castle, trench, wall or best holle, strength or multitude auaieth any thing: for such is the high Accompt that the Lorde of hosties maketh of them that feare him, that he is as the Clarke of their goaly.

*Such as will be souldiers, must cast off former considerations.*

*Honor the riches of Caesar.*

*What things a young souldier must endeavour.*

*The best in other regards must become disciple to the skilfull in wars. The fruites of obeying discipline.*

*The principall vertue in a soldier is to feare God.*

*The feare of God and exercise of religion is of necessitie. God is the Clarke of the band to the*

*Mal. 3. 16.*

*and Mirr. 1. 1. 1.*

*and Mirr. 1. 1. 1.*

*Eccles. 7. 11.*

*Eccles. 31. 1.*

*Luke 1. 15.*

*The mercie of  
God followeth  
the feare of  
God.*

*Psal. 103. 13.*

*Eccles. 1. 11.*

*The feare of  
God a holy  
knowledge.*

*The effectes of  
the feare of  
God.*

*The feare of  
God the true  
philosophers  
stone.*

*A schaunder to  
the feare of  
God.*

Band, for as *Malachi* witnesseth, hee hath a booke of their names, written alwaies before him, as a remembraunce to saue them in the day of slaughter: wherein though multitudes doe perish, yet shal they be as deare vnto him in that day, as a sonne to his father. The Lorde neuer forsaketh them that feare him, neither shall any euill happen vnto them: he will not faile them nor forsake them. What a necessarie thing is it, how sweete and profitable for a soldier to feare God? It bringeth with it sundry sweete blessings to accompany the same, as his *Mercie* which is as a well of heauenly water, still comforting, refreshing & renewing their wearied spirits & strengthening their weake bodies. It is as an arme of braisse, to hold the vp, as a buckler of Steele to defend the, & as a sword of power to confound their enemies. It is a comfort in all their distresses. Yea, as a father pitieth his own children, so hath God compassion on all them that feare him. The feare of the Lord is glorie and gladnes, reioycing, and a ioyfull crowne. It is a holy knowledge, and beeing compared to worldly and carnall policie, it shineth as the Sunne in the darke. Who then would goe to the warres without this Iewell? and what a watchman is this to keepe our cities and houses at home? the soldier that hath it, hath glory already, and the practise of good things, increaseth his honor dayly, he hath the true Philosophers stone, which turneth all things, be they neuer so crosse or contrary to naturall reason, into the pure golde of a quiet & vndefiled conscience, by patience: and hee hath within him a continuall feast, and in the ende he shall possesse that most ioyfull Crowne of life eternall, whensoever this mortall carkasse shall be turned to dust whereof it is. It maketh him deare vnto God euen while he liueth on earth, howsoever base he seeme in the world. It will not suffer him to speake euill nor doe hurt to his fellow soldiers, it transformeth a man into the likenesse of God, in innocencie & holinesse, as if he were made of the same diuine nature. Some may thinke yet, that this Angelicall qualitie beseemeth not a soldier, who indeede shoulde be courageous, dismaid at nothing, and ready to vndertake all matters of greatest daunger, whereas the feare of God seemeth to make men ouercurious & too scrupulous, and too precise, things deemed



med unfit in a man of warre. But this is a dangerous sleaunders-  
 gainst this inuancishable vertue, which indeed is so farre from  
 the feare of bodily harmes, in iust and lawful aduentures, as it al-  
 waies appeareth more forw ard then a meere humane & carnall  
 Roister that dependeth on nothing but his owne power, & fea-  
 reth nothing more, then his owne vaine valour to be seene soy-  
 led among men. Wherefore did *Ioshua* that most triumphant  
 Generall over the hoast of *Israel*, exhort the people whom hee  
 conducted, *to feare the Lord?* but because he sawe it was the  
 way and meane to make them truly hardy, and whereby they  
 alwaies preuailed against their enemies: whereof the people  
 hauing had often experience, they answered with one voice:  
*God forbid but we should serue the Lord our God that hath done so*  
*many thinges for vs since we came out of Egypt.* This is the  
 true resolution of al christian soldiers, trusting in the liuing God  
 in feare and reuerence, which is to serue him in holinesse and  
 righteousness. And in doing this, God will be with vs, as hee  
 was with *Dauid*, and he will make our aduersaries afraid of vs,  
 as *Saul* was of *Dauid*, which was not by reason *Saul* feared the  
 person of *Dauid*, but that God strooke a terror in *Saul*, for that  
*Dauid* feared the Lord. All *Israel* was afraid of blasphemous  
*Goliath*, because they feared not God as was commaunded, but  
*Dauid* fearing God, became their preuailling Champion, not by  
 force but by faith, fearing nothing but to offend the Lord, not in  
 a seruile feare as a coward, of bodily woundes, or to die as faint-  
 hearted, but to doe euill. And this feare cometh of love, and is  
 builded vpon reuerence to Gods maiestie and his worde. The  
 feare of Gods children is not to feare the faces of men, the po-  
 wer, policie or multitude of men, nor the death of the body,  
 which they know shall rise againe, and their soules shall neuer  
 die: this feare is a strong assurance of victorie, not by force, but  
 by God, on whome *Dauid* trusted when hee testified his  
 faith, saying, *I will not be afraid for tenne thousand of men that*  
*shall beset me round about.* And this agreeth with another place,  
 where it is said, *Tenne shall chace an hundred & an hundred shall*  
*chace a thousand.* We see then the fortitude of christian Souldi-  
 ers and from whence it is, namely from the trust & confidence

*The feare of  
 God is full of  
 courage.*

*Iosh. 24. 14.*

*The feare of  
 God maketh  
 enemies afraid.*  
*1. Sam. 18. 23.*  
*1. Sam. 17. 11.*

*Psal. 119. 53.*  
*Iosh. 4. 14.*

*Rom. 13. 4.*  
*The feare of  
 God proceedeth  
 of love.*

*Psal. 3. 6.*

*Whence christi-  
 an Fortitude  
 cometh.*

in

*Gods feare the  
best guide to  
young soldiers.*

*How the young  
soldier may be-  
come valiant.*

*Man cannot  
perish in the  
warres before  
God decreeth it*

*The courage of  
Brutus.*

*How soldiers  
ought to fly.*

in the liuing God, which trust cleanse the thoughtes from sin, and the body from committing euill, els is not that feare perfect which hath promise to preuaile, and whereby *the weake handes shall be able to breake a b.w of Steele*: the vnapt handes shall learne to warre, & the vnskillfull fingers to fight. What a guide is this for young soldiers, that can both teach the skill, and giue the courage? it is more then all mortall captaines can doe. But sith this high Director hath allowed, and approoued inferiour meanes, for his children by degrees to attaine to greater perfection in all necessary faculties, for the preservation of this life, and watereth them to the faithfull, with the dew of his blessing: Let him that commeth into the field, fearefull of the hissing inuisible bullet of the roaring Cannon, of the glittering sword, and of the other terrible instruments and engines of warre, and of death, betake him vnto the protection of that most Highest, who shall make him more valiant, giue him courage and magnanimitie resolutely to encounter euery vaunting onset of the enemy, assuring himselfe that as a sparrow lighteth not on the ground without Gods prouidence, so shall not one haire of his head fall, much lesse his body perish without that diuine decree: And therefore to put away and cast off all slavish fearefulness, and be indued with that true magnanimitie which shall neuer be quailed, but stand firme, especially if the defects thereof be supplied by the preceptes of Religion, and by the practise of other diuine vertues, whereby it shall become so absolute, as it will faint at no fortune. It will make a man as confident and constant as *Brutus*, who being overcome by *Augustus Caesar*, was perswaded by some of his followers to fly to saue himselfe. *I must fly indeede* (said he,) *but with hands not with feete*. Meaning that he would not leaue that ignominie behind him, as that his life should seeme vnto him more deare then his Countries libertie, and therefore hee would fly to that, which onely hope reserued as his chiefe safetie & defence, namely his sword, whereunto euery true English hand is prest and ready to fly, to preserue our Countries state, against vsurping enemies. That magnanimitie and courage, which all men (fearing God) haue decreed to maintaine, can yeeld no entertainment or place, to  
that



that hatefull cowardly feare, which is so much despised among naturall men, that ( although it haue fortunate successe some- time ) it is of odious accompr. And as all other vertues proceed of this Magnanimitie: so from this base roote of cowardly feare spring most dangerous euilles, as crueltie, treason, breach of promise, impatience, idlenes, slouth, couetousnesse, enuie, backebiting and all iniustice, all these preuaile where the true feare of God is not. And euery Chrillian else, as well as martial men, ought to be freed of them, and the way to mortifie these vnsauorie and hurtfull weedes, which choake vertuous proceedings, is the application of some deadly corasue, to take the life from the roote, that the branches may die also, and beare no more fruite to the sclaunder of a soldier, who must cutte off the maine stocke, which is *cowardice*, the most deadly enemy to militarie proceedings. The coward is a stocke, and a dead block in the shape of a man, a retyring shadow that dazeleth the eyes, and daunteth the courage of the valiant, and prouoketh the forward either to stagger, or to retyre. A whole armie may be driuen to a stand by the fearefull behauiour of a coward. And therefore it is more policie, and better safetie, that Leaders (hauing knowledge of a faint hearted wretch) should dispence with him, as *Agamemnon* did, and not to number him with souldiers, but to thrust him out of the armie with ignominie, after triall that best encouragement cannot make him hardie. The coward to saue his life (which he is not worthie to beare) is most readie to complot such pernicious practises, as may endanger the state of an armie. There is no mischief so odious, but he thinketh it a vertue to purchase his priuate escape. There is little difference betweene a cowarde, and one that is desperate of his life: for such is the strength of imagination in both, that they thinke euery man aimes at them, and that their very companions wil deuour them: They haue no vse of reason for the time, but bend al their deuises to rid them from the daunger, by what wicked and vnlawfull meanes soeuer the misleading spirit shall argue most probable for them. For as al godly and vertuous thoughts and actions proceede from a diuine worker, and are effected by the ayde of the heauenly powers: so all wickednesse and trecheries proceede

H from

*Cowardly feare  
hatefull.*

*The fruites of  
cowardice.*

*Cowardice be-  
ing cut off by  
the roote the  
branches will  
dye.*

*The danger of  
one coward in  
an armie.*

*A Captaine  
may dispence  
with a coward.*

*The coward is  
not worthy to  
liue.*

*The semblance  
betweene a co-  
ward and a de-  
sperat man.*

*Cowardice  
boyd of the spi-  
rituall life.*

*Wounds and  
death gotten in  
warres bring  
fame.*

*Fear and extor-  
teth no vertu-  
ous action.*

*What feare is.*

*Alexander his  
opinion of feare*

*The hope of a  
fearefull man.*

*None but per-  
iured persons  
commit trea-  
son.*

from an infernall instigation. And the man possessed with cowardice, wanteth that spirituall life which faith expresseth by a godly resolution: and therefore cannot encounter any malignant motion, but yeeldeth his will and consent, his power and practise to execute what mischief soever offereth it selfe for his euasion from supposed daunger. And therefore should euery souldier eschue this cowardly feare, least he bee thereby prouoked to put forth his hand to crueltie, and to shed the blood of his innocent companions, to escape the danger of honorable warre: whose effects, although they tend sometime to wounds and death; yet both the one and the other gotten in the field in the face of the enemy, bring immortall fame to the valiant. And therefore as he that hath the markes of true magnanimitie, may bee well sayd to bee of a diuine qualitie: so he that is a coward, bearing the tokens of a slavish feare, may be truly sayd to be an incarnate infernall spirit. For he that looketh into the first degree of this mishapen souldier *seruile timorositie*, which can entertaine no vertue; shall forthwith perceiue that it hath onely desire to shake hands with euery vice and wicked practise, & to account it the safest way to doubt all things that haue best probabilitie in right reason, and to execute that which onely is begotten of suspicion, which is a passion of the minde ingendred of feare and griefe; who practising their force and power, grounded vpon a false opinion of daunger, bereaue the minde of al rest and tranquillitie, and gnaw and consume the life, as rust doth the iron. And therefore sayd *Alexander*, that such as are possessed with this feare, thinke no place so strong by nature or art, as may preserue them from danger. All the hope of a fearefull man is in euasion, not by force of honorable armes, but by the dishonorable practises of cruell tyrannie, which often breake out into most odious treasons, which neuer finde place in a noble heart. For such is the effect of faith, and vowed allegiance to his Soueraigne, and her authorised ministers, as he will rather submit himselfe to a thousand deaths, then seeme to conceiue a trecherous thought, much lesse to practise it indeede. For none but periured persons, bewitched with vaine expectation of vnlawfull aduantage, will euer giue place to such an horrible wickednesse, so highly hated of God.



God and good men. The ground of which monstrous affection is to dissemble, and to lie in hope of small aduantage: As the coward (to winde himselfe out of the field) will faine himselfe to bee infirme, and to bee possessed of some secret maladie, vnfit for the warres, being indeede sound and of a strong bodie. And when that preuaileth not, he maketh vse of his falshood and lying in a more high degree, as in seeking to betray his fellowes so he may escape. If that effect not, it groweth to the highest violation of his faith, and breach of his alleageance, as hauing a sluice in his conscience to admit into it euery wicked thought, not regarding his fidelitie to God himselfe. Whereas the man gouerned by reason and dutie, will not bee scene in the least degree, to violate his oth made vnto a priuate man, what losse or daunger so euer insue: Much more ought a souldier, sworne to bee true to his Soueraigne, and to bee readie to the vttermost of his power, to defend her and his countrie, be resolute in maintaining his honor, by the effects of true fidelitie, which is to lose his life rather then to be touched with cowardly vntruth and periurie. Let no faint-hearted *Englishman* think, that couert and counterfeit shifts and deuises to gaine dispensation for being imploied in the wars, are so lawfull or honest, but that they carrie with them, and import in them very dissimulation, which indeede is no other thing then to lye, and to lye to the end not to performe what he hath sworne vnto, is periurie in it selfe, which God curseth as a thing against which he will be witnesse himselfe. It behooueth all men therefore to be wary how they faine such vaine matter, to violate their vowed faith, which is of so high importance: yet vpon iust cause and reasonable grounds, the most hardie and willing may make suite to be dispensed with; and no Commaunder is so austere or seuer in his place, but will accept of lawfull excuse. To the end therefore that a souldier may daily proceede to more and more perfection, let him first trample this grosse and cloggie companion, *dauidly feare*, vnder his fecte, with all the members and sequeles thereof (though they bee inscrutable) and examine such as manifestly appeare to delace the reputation of a souldier. And because the profession of armes is an exercise of it selfe, not requiring such continuall practise, but that there are

*Dissimulation and lying the vertues of a coward.*

*Dutie will not suffer a man to violate his oth in priuate causes.*

*The resolution of fidelitie.*

*Counterfeit deuises to be dispensed from warre, is periurie.*

*Zach. 5. 4.*

*Exod. 8. 17.*

*Ma'ach. 3. 6.*

*Lawfull excuse may dispence with a mans going to the warres.*

*The members and sequeles of feare infinite.*

*Idlenes.*

1. Tim. 4. 13.

2. Theff. 3. 10.

11.

Prou. 12. 11.

Ezech. 16. 49.

1. S. 171. 11. 1.

*Idle persons  
Unprofitable to  
themselves and  
other.*

*Ciceroes opinio  
of idlenes.*

*Idle persons  
come short of  
the diligence of  
beasts.*

sundrie times of intermission, apt onely for the sluggish and cowardly to entertaine *Idlenes*, the nurse not only of all other vices, but of infinite corruptions and diseases of the bodie: And therefore a thing (though sweete and pleasant to the basest minded) to bee abandoned, as the bane of all vertues and vertuous exercises. And therefore doth *Paul* condemne it, shewing also the fruites of it to be dangerous. The very example of an idle person is hurtfull to many: And therefore the Wiseman sayth; *He that is destitute of understanding will follow the idle.* Whereby it followeth, that he that is wise will imploy his time to profitable things. *Idlenes* was one of the causes of *Sodomes* ouerthrow, because it ingendred many euils in the minde, which afterward opportunitie caused to be put in execution, and that sometime in the godly, how much more in the wickedly disposed? The manners, conditions, and naturall dispositions of such as couet to be idle, are so lothsome to the valiant minded, that they hold them profitable neither for themselves, nor for other men. And it is the greatest discoverer of a dastard: for hee that hath valour and fortitude, will apply his bodie to all lawdable exercises, not yeelding himselfe to a drowsie sottishnes, giuing place to euery motion of bodily faintnes, and imbecilitie of the members; for that the bodie becommeth so much the more vnapt to good endeouours, by how much it discontinueth exercise and vse. And therefore *Cicero* proueth idlenes to be a thing in man against nature, because man is borne to exercise and labour: and he that coueteth to be idle, is transformed from the nature of a man to the nature of a beast, which desireth ease & to eate. And that is all that an idle person willingly would doe. There be some that come short of the diligence of the wilde beast, neglecting, through sloth, the prouision of things necessarie for life: doe not these come short of the industrie of beasts? shewing themselves more brutish than humane? If vnreasonable beasts spare neither light nor darknes, heate nor colde, winde nor tempest, frost nor raine; if no impediment can hinder them from their continuall trauaile for things necessarie for nature: what may bee thought of reasonable man, a souldier, to bee scene lazie therein? But if the desire of naturall necessities will not prouoke him to be laborious, painfull, and industrious: let either hope of honorable



honorablen reputation, or the feare of shamefull ignominie, pricke him on to be liuely and like a souldier. If neither of these will auaile with him, let the contemplation of diuine iustice moue, which hath set downe a law, that *he that will not labour should not eate*. As though the idle person were to bee deprived of his foode, yea euen where and when it aboundeth, and that it were vnlawful he should be fed. So odious is idlenes before God, as he plagueth it in the meanest degree with pouertie, and want of necessarie things, both for the back & bowels: & many times euen with loathsome and vgly diseases of the bodie, which make a man odious euen to his companions and dearest friends. The Commanders in warres ought as carefully to punish them in policie: for where that monster passeth in an armie vnconsidered, it deuoureth a multitude ere it can be cured. The Romane Captaines saw the inconueniences and daungerous effects of this moth and deuouring vermine: and therefore caused their souldiers to labour, in things not vrged by compelling necessitie, but meere to prevent the daungers of idlenes and sloth. When it falleth out therefore that there is an intermission, and a time wherein an armie desisteth from the exercise of armes against the enemy, every man should betake himselfe to some honest labour or lawdable practise, if not in things priuate to his owne behoofe, then for his friend, or for the common good of all. For he is a bare and base fellow of slender gifts indeede, that hath no qualitie at all to stead himselfe or others, and his bringing vp hath been very swinish: yet if his capacitie be not very grosse, and his conuersation very bad, hee may conioyne himselfe in familiaritie with some, that haue such faculties as are not so intricate and difficill, but he may become by vse and practise, not onely able to prevent idlenes; but a profitable member of the armie, and fit for honest societie. And therefore he seemeth the happiest man that among many can make best meanes to liue, which without carefull industry the most skilfull cannot doe. It were therefore a matter of great discretion, if all fathers would endeavour to giue their sonnes some such qualitie either of the bodie or of the minde, or both, as might stead him in the warres, considering that none is exempted from the exercise thereof in time of neede. It is seene a

*Reasons why a souldier should shun idlenes.*

*Pouertie is the meanest punishment for idlenes.*

*Commanders must punish idlenes.*

*The Romane Captaines prevented idlenes.*

*Souldiers should doe something to prevent idlenes.*

*He is the happiest man that can liue among many.*

*Foolish parents  
measure their  
sonnes fortunes  
to come by  
their owne pre-  
sent wealth.*

*The mind  
bringerh forth  
euill thinges  
for want of di-  
uine counsell.*

*Discourse of  
Vertuous and  
diuine thinges  
great consol-  
ation.*

*Godly conso-  
rence pleaseth  
God.*

*The word of  
God left as a  
great blessing  
vnto vs.*

common fault in parents to measure their childrens fortunes to come by their owne present wealth, whereby they couet to maintaine them idle gentlemen without, not respecting how beggerly they be within, qualified neither with inward vertue, nor outward vertuous faculties. Furthermore, because the mind of euery man is capable of good and euill impressions, and from naturall inclination doe euer proceede worst imaginations, whereby the members are often set on such exercises as are not onely not idlenes, but worse then idlenes it selfe; which commeth to passe by reason that the minde is putrified for want of right mouing, and the vse of diuine counsell and conference: And therefore hath that most wise prouider and right disposer of all thinges in man necessary, bestowed on him two most excellent means, whereby the inward and better part may be benefited and stirred vp to vertuous contemplations, namely the tongue, the instrument to pronounce; and the eare, the doore of the vnderstanding of that which is spoken: whereby men of armes in their idle *interims*, haue meanes to profite one another by discourse of vertuous and diuine thinges, the sweetest consolation that man can receiue of man here in this life. And although it bee not in the power and abilitie of all men learnedly to dispute, it sufficeth the willing minded, to discover their good and vertuous inclination, in the simplest measure. And no doubt if conference be grounded vpon the feare of God, and doe rende to the increase of knowledge and faith, the heavenly Schoolemaster Gods spirit, is ready among them, to teach the speaker how to vtter wisdom, and necessary comfort to the hearer. For God in nothing is more pleased, then with the assembly of such, as couet to know him thereby, and to increase in righteousness and true holinesse, if it bee but two in a consultation: and it were a heavenly vnion & a wished yoking of companions in the field, if the end of their society were to seeke God, & the true knowledge of him, his loue towards them, & their dueties towards him. And to that ende, God in prouidence affordeth to mortall man, that the labours of the holy and blessed Prophets and Apostles, the recordes of the will and pleasure, the lone and fauour, the power and prouidence of the Almighty; are left vnto  
all



all men, by his great benefite of Printing, which sacred labors, whosoeuer willingly imbraceth, following truely the substance commaunded thereby, is most diuinely busied: and it shall not onely not hinder his military affaires, but make him both cunning and couragious, and bring him to that honor that shall be approued of God. Many diuine labors also of men learned and heauenly disposed, are offered to all, to the ende that all excuses both of idlenes and ignorance might be taken away: vaine and lasciuious treatises of worldlinges and wicked ones, offensive to God and euery good minde, are imbraced of soldiers for the most part, whereby they may learne to loue and liue more viciously. But it were a happie change, if they would abandon all these offensive & vnprofitable trifles, whereby they are taught to grow from euill to worse: and woulde imbrace the worde of trueth and saluation, and such other diuine instructions, as may make them the better and not the worse for the vse. The newe and old Testaments are to be recommended vnto them, and to be defended by them, as the most absolute Iewell that a soldier can carrie with him, to garnish his profession with, or exercise himselfe in at all times, not to keepe him onely from idlenes & doing nothing, but to teach him howe to forsake sinne and to follow vertue and religious exercises, to quench and mortifie sinne, which is fostered by vanitie and idlenes, and to practise goodnes more and more. Soldiers ought to be of Pythagoras minde, that laborious and painefull thinges will sooner bring a man to vertue, then those that are nice and delicate. Thinges pleasing to the carnal mind, may be tearmed the fruits of idlenes, as are concupiscence, luxurioufnes, drunkennes, swearing, flatterie, vainglorie and such like vanities: which (though they haunt many, otherwise well qualified, and be deemed of small importaunce) blenish the reputation of a soldier so much among men, as their best vertues become stained with their filth, and is long ere best endeouours can win againe what they haue lost by such wickednes. But they so farre encounter the feare of God and diuine duetie thereby, that in steede of blessinges which are promised to the obedient, they must looke to be rewarded with sinners: And therefore it were good that

*The studious of diuine things is well busied.*

*Vaine and lasciuious treatises imbraced of soldiers.*

*The Bible a necessary companion for a soldier.*

*Painefull things winne honor sooner then the delicate.*

*Pleasures blenish the reputation of a soldier.*

*Such as follow pleasures, shall be rewarded with sinners.*

all

*Pleasure.*

*The best gifts  
of pleasure to  
her lovers.*

*A good griefe.*

*Pleasure con-  
cupiscence &  
voluptuousnes.*

*Gen. 8.21.*

*Concupiscence  
a secret enemy  
within vs*

*James. 1.14.15*

all men, as they are acquainted with these plausible things and the sweetenes of them, were acquainted also with the issue and ende of voluptuous desires. *Pleasure* is but a hooke, whereby men are intangled and snared to destruction, and yet such is the strength thereof, that it preuaileth sometime against deepe wisdom: but the effectes it worketh, should rather become abhorred of the wise, then the wise to become abhorred for them. For in deceiuing them, it leaueth only behind it cause to repent, and maketh them blush to bethinke them of it. Wherefoeuer it goeth, it carrieth with it sorrow and griefe, and these are the best giftes she bestoweth on them that loue her best. But if it were a true griefe, working repentance not to be repented of, it were a heauenly gift, for it would so detest the occasion, as hee that repented would neuer returne nor consent to her allurementes a second time, nor be snared againe with her enchanted baites: which as they are many, so must our wisdom prouide cautions to hinder euery prone desire in our selues. And because carnall wisdom or strength is not onely not apt to resist, but to yeeld to euery encounter, wee must fly vnto the towre of refuge, to the mercie of God, for power to stand against such a mortall illusion. It is vnfitte that euill thinges should be once named amongst vs, yet to the end to preuent more euill, we may in feare and trembling, discourse of her fruites a farre off, as warie children doe of the heate of the fire, the better to escape the perill. *Pleasure, concupiscence & voluptuousnes* are of such semblance in nature to all purposes of euill, as there needeth no curious distinction of euery particular. Although we may say that *pleasure* is the generall tree that beareth all the fruites that delight the senses: *concupiscence* is that euill inclination, that is in man by nature, continued to all posterities from *Adam*, whereby man is drawne vnto sinne. And therefore saith *James*: *Every man is drawne vnto sinne by his owne concupiscence.* Wee lodge then a dangerous guest in our owne bosomes, which coueteth to destroy vs bodie and soule: It is an enemy more to be feared, then any outward professed enemy, that hath vowed our death, who preuaileth not, nor seeketh but to conquer our bodies: but this secret enemy, which euery man carrieth about him, even while



while it flattereth most, seeketh the confusion of our outward and inward man. Therefore hath a souldier great cause to looke about, hauing enemies before him and behind him, within him and without him, least while he strugleth with him that can but kill the bodie, he suffer himselfe to bee ouercome in bodie and soule. And as he armeth himselfe very carefully against the pike, the bullet and the sword of his seene aduersarie, hee must take heed he leaue not himself open to his interior enemy. He knoweth how to arme himselfe without, and *Paul* telleth him how to arme him within. *Walke in the spirit* (saith he) *and ye shall not fulfill the lusts of the flesh*; ye shall not satisfie your corrupt affectiōs, which lust against the spirit, the inward and regenerate man. *The spirit lusteth against the flesh, and the flesh against the spirit, and these are contrarie one to the other.* And if wee bee guided by the spirit of adoption, that which we doe shall be agreeable to God, although it bee not in vs (by reason of our inherent corruption) perfect. *Peter* also teacheth how we should arme our selues against this inward enemy, willing vs to *abstaine from fleshly lusts which fight against the soule.* We haue then a fighting enemy within, as wee haue fighting aduersaries without vs. *Happie* is that souldier that becomes a conquerour of his concupiscence, delight and pleasure, which assaile his owne soule. And if he foyle tenne thousand abroad, and suffer sinne to preuaile against him at home, he is conquered: But if he ouercome his nearest enemy, though he bee foyled of him that is farre off, he is yet a conquerour. And to testifie that he preuaileth ouer himselfe, he must deny to yeeld consent to any euill motion of the flesh. And while he is in this warfare to walke honestly, not in gluttonie and drunkennes, not in chambering and wantonnes, nor in strife and enuying: but to put on the Lord Iesus, that is, be conformed in al righteousness and sanctitie, not being carefull for the flesh to fulfill the lusts of it. And as *Paul* exhorteth, *Mortifie your members, which are on the earth, fornication, uncleannes, inordinate affectiōs, euill concupiscence, and conetousnes, which is Idolatrie: for which things sake the wrath of God commeth vpon the children of disobedience.* What needeth many words in a matter so plainly set downe by the penne of the spirit of God, to the end that wee

*A Souldier must arme himselfe against his inward enemy.*

*Gall 5. 16. 17. 18.*

*The happie souldier.*

*The unhappie souldier.*

*Rom. 13. 13.*

*Colos. 3. 5.*

*Our corruptions  
strive against  
the spirit of  
God himselfe.*

*A souldier in-  
excusable.*

*Colos 3.*

*To put away  
vanitie dimi-  
nisheth not the  
valour of a  
souldier.*

*All necessaries  
are gotten by  
godlines.*

*The true god-  
lines:*

*2. Pet 9. 5, 6.*

*God can deli-  
uer the godly  
and punish the  
wicked*

*2. Pet. 2. 9. 10.*

should extinguish the strength of our corruptions, which warreth against all vertue and godly counsell, yea against the spirit of God himselfe. Hauing so plaine demonstration of Gods wrath against sinne, where is the cloake for a souldiers loose life? for a man of armes to bee carnally minded? Where is the defence for swearing, blasphemie, whoredome, enuie, murder, drunkennes, and all voluptuousnes? Whether is it not honorable for him to become a reformed man, to liue in the spirit by faith, and true obedience, and not in the flesh to fulfill filthie lust? fith the reward of the one is life, and of the other hell, death and damnation? Whether agreeth best with the honor and reputation of a souldier, to be carnall and careles, or to bee watchfull and sober? *Put away then all wrath, anger, malitiousnes, cursed and filthy speaking out of your mouthes.* It shall nothing diminish your valour, neither shall you appeare more singular then becommeth Christians, if you cleere-ly put off the old man with all his workes, which clogge you that you cannot march rightly like souldiers to the end of true honor. Put on the new man which is shaped in holinesse and knowledge: for by it most high and pretious things are gotten, euen al things that pertaine to life and godlines, through the knowledge of him that hath called vs all from the corruptions which are in this world, to be partakers of heauenly things. And therefore we must indeuour to adde vertue to vertue, and faith to faith, that we may attaine to that absolute perfection, which imbracing temperance, bringeth forth patience, which importeth that contentation that is neuer moued with any temptation, but delighteth only in godlines, approued by brotherly kindnes, which commeth of loue. He that attaineth vnto this marke which is set before all men to aime at, hath the true fruites of the knowledge of our chief Lord and commander Christ, *who knoweth how to deliuer his out of all temptations, and to reserve the vnjust vnto the day of iudgement to be punished, and chiefly them that walke after the flesh in the lusts of uncleannes, and despise gouernment, which are presumptuous, and stand in their owne conceit, and feare not to speake euill of them that are in authoritie over them.* Thus doth the spirit most evidently depaint out the true mortification of our corruptions, and the terrible threats of Gods vengeance, for disobedience



to Rulers, and loosenes of life. It is dangerous to shew our selues rebellious against this sacred counsell. And (by their patience) *Souldiers may be reproofed.* souldiers may be put in minde of too much forgetfulnes of their duties to God, and their immoderate boldnes to sinne: wherein as I cannot altogether excuse my selfe, or any other; so I heartilie wish reformation in all, and all estates. For it is time to thinke of Gods iudgements begun, not onely against our Christian armies abroad, encountering the Turkes, our owne, and our neighbours neere; but also against our selues here at home, whom God hath *Gods iudgements begun against Christian armies.* forwarned to forsake our pleasures, by plagues lately past, by dearth and famine present, and by warres threatned. Among many other enormities, proceeding of the want of warres true discipline, it is not the least that our pretended souldiers returning from the warres, should haue either hearts in themselves, or suffe- *Vagabond and begging souldiers a great enuie.* rance by law, to become vagabonds: for their parts, they bewray their cowardly mindes, in that they will leaue the honorable practice of warre, and betake them to ignominious begging, whereby the profession of armes is dishonored, and the Magistrates power is thereby discredited, the force of the lawes shewed to be of *The effect of begging souldiers.* small effect, and the common quiet disturbed. But for such idle persons as pretending shame to begge (which indeede is shameful to able persons) seeme not to be ashamed that they work and labour not, which is both an honest and godly meane to relieue themselves, without disparagement of the reputation of their militarie profession, as they vainly pretend it. Indcede such is the casual course of warre, that thereby sometime the rich are made *Warres casualties.* poore, and the poore enriched. And therefore it behooueth a souldier to lay downe before hand, to bee constant in euery fortune: for if he faint vnder the burden of the aduerse, and become more *A souldier must be constant in euery fortune.* griued than agreeth with his professed magnanimitie, hee bewraieth himselfe to be but a dastard. For it is no shame for a man to become poore for his countrie in the warres: but the disgrace is his countries, if he deserue well, and yet wanteth reliefe. If he be ouer much eleuated in conceit with prosperitie, he bewraieth his vainglorie, which hee knoweth by experience may alter in a moment. If he bee sicke in the warres, it is incident euen to Princes *To be sicke in the warres is but a thing incident to the best at home.* that liue in pleasure at home, with dainties and phisicke: therefore

To be wounded  
or dye in the  
warres.

The effect of  
warre.

All souldiers  
die not in wars.

A souldier  
must not feare  
death.

Rom. 14. 18.

Phsl. 1. 21. 22

Iohn 11. 16.

The resolution  
of Callicratides  
that knew he  
should be slaine

let the souldier beare it with courage, wherein it becometh the most worthie, yea the best Commanders to be seene carefull that al possible comfort be yeilded to such as are visited, for that they haue no reliefe or comfort but inwardly from God, in whom they ought to trust, and from their companions, (strangers in effect) who indeede (if they be true souldiers) will aide one another. To be wounded in the warres is glorie, and to dye in a iust cause purchaseth immortall memorie. And because of all other things incident to militarie men, nothing is so certaine as death, for that it is decreed that all flesh shall dye; and the effect of warre is to kill and to destroy men: euery souldier must say vnto himselfe when hee goeth to the warres, hee goeth to finish a long pilgrimage. Though wee see it happeneth not to all souldiers to dye in the warres, yet some spend many yeares euen from their yong yeares to gray haire continually in the warres, induring many bickerings, fightings, hurts and hurting; and yet end their daies in peace at home in their beds. Our own late deseruers testifie the same to their glorie that shall not dye. But admit thou knewest thou shouldest die in the field, be couragious, for death neuer appaaleth the vertuous. For as *Cicero* saith, *All wisemen dye willingly*. But the word of God affirmeth, that the godly dye more willingly, for that they be the Lords. And that made *Thomas* to exhort his fellows to dye with Christ. *Paul* sheweth a reason why the godly need not onely not to feare, but to bee willing to dye, namely, *to be with Christ*. There is a notable mirror of this disdain of death in *Callicratides*, General vnto the *Lacedemonians*, who being readie to giue battell to his enemies, was warned by his Soothfayer, that the entrailes of the sacrifice promised victorie to the armie, but death to the Captaine: whereunto he answered, as one resolute to dye, *Sparta consisteth not in one man: for when I shall bee dead, my countrie shall be nothing lessened: but if I (to saue my self) should absent me from the battell, or goe backe, the reputation thereof will be diminished*. Whereupon he substituted *Cleander* in his place, and gaue battell, wherein he was slaine. What Christian souldier will not imitate his resolution to dye, sith wee haue a better assurance to liue after death? And if our Creator haue decreed our death, sith it cannot be auoided; let no man couet to

start



start aside, contrary to dutie, in hope of safetie; for it not onely a-  
uaileth nothing, but it increaseth the burden of our feare, and it  
argueth distrust in his providence that made vs, and who can find  
vs out and confound vs. But rather grounding our assurance vpon  
future consolation, euen here reueiled to a good conscience; let  
vs rest vpon God, who is able to saue one among many, and let  
euery one thinke he is that one. A thousand shall fall on the one  
side, and tenne thousand on the other, of him that God will de-  
fend, and it shall not touch him: for euery mans dayes, yea the  
haire of his head are numbred, and the time of his death appoin-  
ted, neither policie nor force can preuent it. If death daunt not,  
what can or should dismay a resolute souldier? For he onely is free  
and happie that can be ouercome with no distresse. We may say  
of Religion and the feare of God, as *Thales* sayd of vertue; Ver-  
tue (sayd he) is the profitablest thing in the world, because it ma-  
keth all other things profitable, by causing men to vse them well.  
But we may say that all other gifts and vertues too, are not onely  
vnprofitable, but hurtfull, without the feare of God, and vse of re-  
ligion, which is profitable to all things: wherewith who so is tru-  
ly decked and adorned, is so happie as he needeth to wish for no-  
thing with any immoderate affection in this life, no not for the  
preseruation of life it selfe, in regarde of the world and worldly  
things, nor to thinke any thing grieuous or euill, which the ordi-  
nance of God bringeth vpon him. And therefore the constant  
souldier needeth not to grieue at any hard successe in warre, nor  
feare death, sith all things both prosperitie and aduersitie, free-  
dome and imprisonment, losse and gaine, life and death, are all at  
the disposition of the highest, who giueth and taketh, heaueth vp  
and throweth downe, saueith and killeth whom he will, and all to  
the aduantage of them that feare him.

None must  
start aside to  
saue himselfe.

Gods power  
and providence  
in preserving  
his.

He is happie  
that can be o-  
uercome with  
no distresse.

1. Timot. 4. 6.

He that fea-  
reth God and  
exerciseth reli-  
gion, need wish  
for nothing  
immoderately.

All things are  
at Gods dispo-  
sition.

*That Prayer is necessarie among men of armes, as a principall  
and chiefe meane both to defend themselves, and to annoy the  
enemie, and that after victorie they ought to praise God.*

**I** Haue endeouored before to shewe that the maine hope  
which a souldier ought to haue in the proceedings of warre,

A man can be  
no valiant  
soldier without  
the feare of  
God and  
practise of Re-  
ligion.

Prayer follo-  
weth the feare  
of God.

Reuel. 7. 6.

Prayer is an  
exercise of the  
godly only.

Num. 3. 1.

He that pray-  
eth truly, seeth  
God by faith.

Prayer an ap-  
proued reme-  
die for all dis-  
eases, a meane  
to obtayne good  
and avoid euil

Prayer ouer-  
commeth God.  
God must be  
made on our  
side.

God can not be  
hired for re-  
ward.

is the feare of God, and the true practise of Religion, as a thing whereby he becommeth truly valiant, and without which hee is but a dastard, and without strength, were hee of as powerfull a bodie as *Hector*, *Heracles* or *Goliath*. Now it is to be knowne and considered that this heavenly vertue *the feare of God*, hath continually following it an inseparable and most helpfull assistant, *prayer*, which is as a spiritual incense ascending from the faithfull heart to heauen, euen vnto the throne of his Maiestie, that descendeth againe by his spirit, and dwelleth where he findeth so sweete a saour. This is an exercise onely of the godly, although the wicked also may intrude themselves into the same in outward shew like *Nadab* & *Abihu*, but their prayers pierce not the heauens, they profite not by their prayers. The true exercise of praier is not like the idle talke of soldiers & other men, one with another, vaine and wanton (whereby they corrupt the aire with the vapors of their sinfull breathings, & their maners with filthie words) but like the ioyfull songes of the Angelles in heauen, who see God face to face: as he that praieith truly seeth him by faith, and talketh with him by his spirit. Much hath bin spoken of many of this diuine exercise, and much might be here remembred. But as I began heretofore to speake of the necessarie vse of Religion, in men professing armes, whose profession tendeth to obtaine victorie against enemies: so I holde it conuenient to applie this treatise of prayer also, as it may best steed a soldier in the warres. For such are the singular effectes of this sweete exercise (if they could be all numbred at full and spoken of at large) as it woulde appeare an approued remedie for all diseases, inward and outward: a meane to resist all the euilles which threaten vs, & to obtaine all the necessities that behooue vs. It is a vertue of such power and effect, as it ouercommeth not onely our enemies, but euen God himselfe, who must bee made on our side, or else we arme our selues in vaine, we march to the battell in vaine, and we encounter the enemy in vaine. And sith he is not like other princes, that may be hired for money, and like other men that may be induced for gayne, to take our partes: wee must deale with him according to his nature, which is to doe all thinges freely, without compulsion or constraint,



straint, without lucre or looking for any reward: So freely may  
 we come vnto him, so boldly intreat him, and truly trust him  
 in all thinges. And herein we must be carefull, that as we couet  
 to be seene and noted to pray & to become instant petitioners  
 vnto him, for any grace, fauour or reliefe: so we must indeede  
 be truly prepared: for the word without the heartie and spiritu-  
 all consent, is but a vaine labour of the tongue, whose effect is  
 like *Caynes* sacrifice, reiected, and ascendeth not whither it see-  
 meth to be sent. And therefore hee that is not first instructed  
 what praier is, by what meanes it is effected, and to what ende  
 it tendeth, (though he pray without ceasing, as he thinketh) he  
 prayeth not at all: but vttereth with his lippes an vnprofitable  
 sound, which conuerteth to nothing, because it proceeded of  
 no good ground, it came not of knowledge & feeling, as *Paul*  
 teacheth, saying: *I will pray with the spirit and I will pray with*  
*understanding also.* Whereby it appeareth that it is not enough  
 to be wise (as we may thinke vs) in worldly thinges and mar-  
 tiall seates, but we must haue vnderstanding (not carnall wise-  
 dome) spirituall and sanctified knowledge, praying in the spirit,  
 that is, with the inward consent of the soule, moued thereunto  
 by that sanctifying spirit, which God sendeth to his children to  
 helpe their infirmities. By which we are made able to discover  
 our necessities, according to true knowledge. For if we well  
 consider the cause, why God hath promised to send that com-  
 forter which shall teach vs all thinges, we shall find it to be, for  
 that we are of our owne natures, carnall, corrupt and ignorant  
 of euery good thing, which doth estrange vs from God, & God  
 from vs. So that if we speake as of our selues, we speake but of  
 the corruptions and vanities of our owne thoughtes, and our  
 praiers are neither heard, vnderstood nor graunted, and that is  
 the cause that the carnall man asketh and receiueth not, for that  
 he asketh contrary to the meaning of the spirit. But when that  
 spirit of regeneration possesseth our heartes, wee become ca-  
 pable of better thinges, illuminated by that spirit, which being  
 the third person of the Deitie, teacheth vs the thinges of God,  
 not suffering carnall reason to take place in thinges wee desire,  
 but speaketh it selfe in vs: whose affinitie is such with God the  
 Father

*In prayer we  
 must be prepa-  
 red within, as  
 we seeme  
 without.*

*He that pray-  
 eth not rightly,  
 prayeth not at  
 all.*

*1. Cor. 14. 10. 11.*

*We must pray  
 in knowledge.  
 1. Cor. 14. 15.*

*The spirit tea-  
 cheth vs how to  
 pray.*

*Why Christ  
 promised to  
 send the com-  
 forter.*

*The cause why  
 the carnall  
 man asketh &  
 receiueth not.*

*The spirit of  
 God maketh  
 an affinitie be-  
 twene our  
 thoughtes and  
 Gods mercies.*

*Psal 86.4.*

*What Prayer*

*is.*

*The fruites of*  
*prayer.*

*Exod. 17. 11.*

*Rom. 14. 6.*

*Act. 20. 36, 38.*

*Praier with-*  
*out knowledge*  
*and faith profi-*  
*terh nothing.*

*How a man is*  
*made fitte to*  
*prayer.*

*In Christ we*  
*are assured if*  
*we aske to re-*  
*ceiue.*

*Hypocrites pray*  
*not, though*  
*they seeme to*  
*pray.*

Father and his Christ, that it reveileth our wils to God & Gods will to vs, making such an affinitie betweene the spirit of God and our spirits, as every good thought (but conceived in the heart) is present with God, and his mercies againe of his loue and bountie in Christ, meete our desires and supply our necessities with all thinges expedient, yea better then wee can aske or thinke. Prayer is a lifting vp of the heart to God, by the motion of this diuine spirit. And this is that spirituall thing that armeth and defendeth the christian soldier: it is a helmet and a sword, a weapon both offensive and defensive. The *Iewes* preuailed more by this against *Amalek* then by fighting. And therefore as *Paul* commandeth it as a thing necessarie before we eat, and before we vndertake any labour: so, much more before we march toward the battell, most of all before we fight. *But how should men pray to him in whom they beleeue not?* they do but for fashion, they speake but the wordes that are good of themselves, if they proceeded from knowledge and beleeve: but because they know not, they beleeue not: and because they pray, and beleeue not, the wordes they speake (yea, be it the Lordes prayer it selfe) profiteth nothing. And therefore such as couet to pray aright, must first learne, & then beleeue with a full assurance of the heart, builded vpon that knowledge which is reueiled out of the word of God by the spirit, whereby the promises of safetie and saluation, of rest and refuge, are declared vnto them, and they apprehending them by faith, are rightly prepared, and made fitte to talke with their Creator, not by the mediation of Saint or Angell, but by the immediat intercession of the man Christ Iesus, who knowing their infirmities and temptations, standeth assured vnto them euermore, in whose name and for whose sake, they may aske and haue all thinges. Let every man therefore examine whether he know aright, and beleeue aright, then doubtlesse he may pray aright. But it is the fault of too many, not onely of soldiers, but of all sorts of men, to say in their heartes there is no God: and therefore they say no praiers, though they seeme to pray often, because they haue no faith, and yet they babble with their lippes, as if they were truly deuout. But as none examineth the heart but God, and  
none



none findeth out the Hypocrites, Atheists, and such as deceiue themselves and the world with fained shewes of religion, but God: so I leaue iudgement to God. But I say with *David*, such as deceiue themselves in dissimulation, say in their hearts there is no God to finde them out: But they are fooles, and become odious and abominable before God. If souldiers be abominable, where is their hope of Gods presence with them? If God refuse them, nothing remaineth with them, nor comfort for them, but feare and confusion. And therefore if they regarde their safetie here in this life, and their saluation to come, let them imbrace that knowledge that may ingender faith, that may bring forth praier which shall conioyne and knit them so to God, as they shall be able to say with *Job*; *I know that my redeemer liueth*. So every souldier shall be able to assure him that his defender liueth, that his strength, castle, comfort and refuge is in heauen, readie to helpe him, and to relieue him, and to deliuer him here in earth. Some are apt to many things, some to all things, but they cannot pray. They can handle their peece well, they can toss the pike well, they can vse the sword well; decent qualities for vertuous men, most fit for souldiers. Some can sweare well, swagger well, carrouse well, dissemble well, things proper to vitious men, most vnfit for souldiers. But when they come to heare the word well, when they shuld beare it away well, & practise it well, to beleue wel, & pray wel, they put it ouer to other men, & say they be souldiers. But they are but single soule souldiers, souldiers that haue but the carnal & not the spiritual power that was in *Moses, David, Ioshua, Hezekiah, Sampson*, and others, without which twofold blessing, they seeme to be, but are not true souldiers, as *Y diuel* seemed to be, but was not *Samuel*. It were a happy thing therfore if our *Engliss* souldiers would looke backe a little into the time they haue had, to learne wisedome and knowledge, and faith and praier, liuing as they haue done, in a kingdome of peace, brought vp in Christian warres, and haue had the vse of the Gospell freely. If they bee ignorant, sinne followeth ignorance, and death and hell sinne. But it is not too late (being late) to seeke knowledge, to exercise faith, and practise prayer. This is the way to become the souldiers of Christ, brethren with Christ, and heires with

God findeth out  
Hypocrites, A-  
theists, &c.

They are fooles  
& abominable  
that dissemble  
with God.

The perfection  
of a souldier.

Some are able  
to do all things,  
but they cannot  
pray:

Single soule  
souldiers.

1. Sam. 28. 8.

A necessarie  
thing in sould-  
iers.

Sinne followeth  
ignorance.

The glorie of a  
reformed sould-  
ier.

*A caveat for  
souldiers.*

*Time pretious  
and slipperie.*

*A vaine daun-  
ger to attaine  
honor.*

*An ouer sight  
in souldiers.*

*True Vertue a  
terror to the e-  
nemie.*

*A wished sight.*

*Our surest wea-  
pon and prefer-  
uation.*

*The godly are  
not graced in  
an armie.*

*The steps of re-  
ligious souldiers*

Christ, who will yet grace them (if they come quickly) with the title of Christian souldiers, and crowne them with the glorie of conquering souldiers: but if they be negligent, and will continue foolish still, they may couet it too late, and bee shut out like the imprudent virgins. If then they haue any sparke of that spirit which teacheth wisdom, let them presently strue and without delay take hold of time, for it is slipperie and swift, yet pretious, and not to bee redeemed for any price. A souldier thinketh it a great grace that can obtaine the place to leade the *Vanguard* of a battell, the *Forlorne hope*, which is to betake him into the greatest danger for a little glorie among men, and priset life of little value, in regarde of the reputation of being desperate in the field: but when they bee called to the most honorable seruice, the seruice of the liuing God, which consisteth in the former most sweet exercises of faith, religion and prayer, they seeme happiest that come in the rereward (the *forlorne hope* indeede) for they deceiue themselves in preferring vaine honor before immortall glorie. But were they qualified with these heauenly vertues, then should their valour shine as the Sunne in the forward of the battell, and draw with them the maine bands with such godly resolution, as should quail their enemies with a spirituall terror. It were a most worthie sight to see souldiers in the field to flocke about the preacher, and to accompanie and conferre with the godlie, and to contend in vertuous emulation, who should bee most religious in an armie, who could speake best of God, liue best before GOD, and pray best vnto GOD. This is the weapon that must preuaile, if wee at all preuaile; this is the fort that must preserue vs, if we be at all preserued: and without this, haue they neuer so glorious a promise of the flesh, it is peeuish and vaine. Some in an armie may perchance haue an inclination to serue the Lord, which is a good token of a desire: But they bee not graced of their fellow souldiers, nor of their Leaders, as they ought, they become rather scorned, then fostered or followed. But let them not giue ouer, let them rather proceede from good to better, from one good exercise to another, from reading to hearing the word, from hearing to more and more knowledge, from knowledge to faith, and from faith to continuall prayer: let them doe it faithfully, let them vse it zealously, and performe it reuerently.



rently. For if they bring sinfull prayers to that holy Altar, and seem to sacrifice sinne for sinne, they increase sinne by dissimulate zeale. Sinne cannot obtaine pardon for sinne, more then *Belzebub* can cast out diuels, without preiudice to his infernall state: And therefore *he that prayeth, let him pray in the spirit and truth.* And yet there is a matter more to be considered, in such as become suters to God: for as he that will be a suter to a king, must be sure he hath no shew of disloyaltie, treason, or disobedience to the king; if he haue he must thinke he hath a cold suite. So he that is a petitioner to God, must cleanse himselfe from sinne: for *God beareth not a sinner, though he cry vnto him.* And therefore he *that calleth on the name of the Lord, must depart from iniquitie.* They must wash themselves from sinne by faith and repentance in the blood of that immaculate Lambe Christ Iesus; as *Naaman* washed himselfe in *Iordan*: then may they boldly goe vnto the throne of grace, where they shall obtaine mercie, and whatsoever may stead them in the time of neede. Prayer is a most sweete exercise for all men: but if a souldier rightly knew it, and would rightly vse it, he should say as *Dauid* did of the sea; *They that goe into the deepe see the wonders of the Lorde.* But they that vse prayer faithfully, shall haue experience of many wonders, though God vse not apparant miracles, as we imagine at this day. Wee deceiue our owne eyes, and dissemble with our owne hearts: for if we rightly consider Gods mercie towards them that feare him, and his iudgements towards the wicked, we shall plainly see that the things he doth are admirable to flesh and blood: and aboue all men the souldier may perceiue it in the warres, where God is alwaies an appealant or defendant, and he sheweth mercie and iustice now, as he did in our fathers daies, wherein he euer blessed the faithfull, and confounded the disobedient. Wherefore if a souldier be destitute of Gods feare, knowledge, faith and prayer, he must looke for iudgement, the very wicked shall preuaile against him: yea, the Infidels are ordained scourges sometime of Gods disobedient children, though he cast the conquerour as a rod into the fire after his seruice done. Ignorant and negligent souldiers are more miserable then al other men, because they goe as to a continuall slaughter, if God bee not on their side, and they haue

*The offering of sinne for sinne.*

*He that prayeth must be free from sinne. Ierem. 11. 11. 2. Tim. 1. 9.*

*2. King. 3.*

*He that prayeth zealously and instantly, shall see wonders.*

*The souldier in the warres may see the wonders of the Lord.*

*Infidels made scourges for Gods disobedient children.*

*The ignorant souldier is in a miserable case.*

*Vsurped glorie  
in a souldier.*

*Sinnes may  
procure all suc-  
cesse in a iust  
cause.*

*Not to pray be-  
fore we fight in  
the warres, ap-  
probeth vs to be  
but counterfeit  
Christians.*

*Gods children  
are neuer over-  
come, but when  
they forget  
God.*

haue no assurance of future life, without knowledge and faith, which is confirmed vnto them by the exercise of diuine prayer: without which death is terrible, yea the remembrance of death is fearefull because they shall come to iudgement in the end, and receiue the portion of careles and wicked ones. And howsoeuer they may glorie sometime in victorie, and wallow in the wealth gotten by spoyle, it is but vsurped glorie, which shall increase iudgement, sith it is not gotten by the true meane ordained of God, namely, to sanctifie their proceedings by obedience and prayer to him, and to glorifie him with praise, as they glorifie themselves with victorie. And they can neuer truly giue him thanks after good successe, vnlesse they craue his ayde before they aduenture to fight. For thanks are due onely for good turnes done: and how can they say it came of God, when they went on without him, and acquainted him not with their desires? It is not enough to say he knoweth all, and therefore needs no further matter but barely to referre it to him in conceit; they must pray his ayde, and instantly intreate pardon for their sinnes, which are of force to procure ill successe in a iust cause. To haue victorie without prayer, and to receiue it without praise, is proper to Infidels that know not God: But to begin with prayer, & end with thanks, is peculiar to Christians. And it is as impossible for Christian souldiers to vndertake any expedition without prayer, as the Sunne to shine without heate. And a man may aswell affirme, that fire can haue no smoake, as to say a Christian cannot nor will pray. There is nothing doth so plainly discouer, that wee doe but dissemble our selues to be Christian souldiers, then when wee vndertake matter of warre without prayer to God, without whom wee can doe no more then *Goliath* did, onely stand vpon our strength and multitude, vpon our practise and policie in militarie busines, which Papists, Turkes and Pagans doe: nay, they seeke to their saints and gods (such as they bee) and consult and craue ayde, and giue thanks: who neuer preuaile against Gods children, but where they bee fruitles in faith and prayer, to serue the true and liuing God. And where that true exercise is indeed, and where the inward hearts agree with the outward voyces, in a lively & expresse dutie, there the Lord of hosts hath promised



to be with an armie of heavenly souldiers to assist them (if neede require). And as his Angell went before the Israelites to conduct them, and came behinde them to defend them: so shall hee take charge of them that serue him, and seeke him with their whole hearts; his windes, the Sunne, and all other his creatures shall be come souldiers to fight on their behalfe. This is Gods promise, which will stand fast for euer. It behooueth also them that exercise warres, as they stand vpon the gard of Gods defence: so not to presume beyond that which becometh them, but to submit themselves vnto his will in all humilitie: which shall bee no detriment to a liuely faith, but a true testimonie of their true obedience, to take althings that God seeth fit for them, in good part, whether prosperous or aduerse successe: for God often findeth out the fruites of our corruptions, which we our selues may seeme willing to conceale, flattering our selues yet with the hope of his presence and aide, when wee rather deserue to bee corrected for our sinnes: yea, when we haue tasted most of his power, in throwing down our enemies before our faces. When we shuld be most thankfull, we become then secure, and securitie breedeth ease and neglect of dutie: and then God in his wisdom and loue, even in his diuine counsell is forced (as it were) to trie his children with crosses, and to suffer the enemy a little to preuaile, to the end that we may the more duly call account of our obedience, how it hath stood with vs, and so the more seriously and earnestly seeke him againe, in true and vnfeined repentance and prayer. All the godly in former ages, worshippers of the onely true and liuing God, haue obserued this continuall custome in the time of all their perils and greatest daungers, to flye vnto him by hartie prayer, that it might please him to yeeld them his strength and power, which they acknowledged farre to exceede the power of the strongest, and policie of the wise on earth, and yeelded themselves vnto his will, in a liuely hope of his helping hand. And wee haue no lesse reason, in religion, having Christ our sworne defender (as long as we continue true Christians) but to be faithfull and forward, and in all our attempts to flye vnto God, in the name of our deare and neuer failing Mediatour: by whom the weakest are made strong to overcome the strongest, and with-

Exod. 23. 20. &  
32. 2.

All Gods creatures fight for his children.

Exod. 14. 19.  
Iosh. 10. 12.

We must submit our selues to Gods will.

God seeth cause to punish vs when we think our selues safe.

Securitie.

God causeth vs to remember our sinnes by punishment.

We haue Christ our sworne defender.

*God alſufficient.*

*They are ſafe  
that dwell vnder  
the protection of God.  
Prayer a terror  
vnto the  
aduerſarie,*

*God heareth  
men at large.*

*A fault in  
nobles and men  
in high place.*

*The God of  
hoaſtes diſpo-  
ſeth of armies  
as he will.*

*Such as attri-  
bute ſucceſſe to  
fortune, deny  
there is a God.*

out whom the mightieſt fall to the ground before the weakeſt. So that we ſee Gods all in all, powerfull, and alſufficient: and as *Dauid* ſaith; *he is preſent with all that call vpon him in faith*, and becommeth vnto them a tower of inuincible ſtrength, to keepe them from their enemies furie; a ſworde vnreſiſtable, to confound their aduerſaries on euery ſide. Happie are they that dwell vnder the ſhadow of his protection, for they abide ſafe for euer. The very Name of this great King is terrible vnto our enemies, & our prayer a greater terror vnto our aduerſaries, the roaring Cannon: prayer bleſſeth our counſelles and conſultations, it encourageth the hearts, ſtrengtheneth the bodies, it obtaineth ſureſt victories, & beſt confirmeth peace. *They called vpon the Lord* (ſaith *Dauid*) and he deliuered them. And of his owne experience he ſpeaketh, ſaying, *I called vpon the Lord, and hee heard me at large*. Wherein is expreſſed the patience of the Lorde, who diſdaineth not to heare a mans whole griefe. The immortall God is not ſo curious to be ſpoken with, as mortall man. Nobles, men in great place & dignitie in the warres or common wealth, thinke it a great ſauour to heare a poore ſuitor ſhortly, and thinke longer if they haue done, they muſt be brieſe to tell their tale, and they ſhall haue anſwere at leaſure: but the Lord of Lordes heareth the pooreſt man at large, he is not wearie to heare a poore ſuiters complaint. And therefore may euery poore ſoldier, captaine and Generall haue like free ſcope to ſpeake their fill to this moſt louing God: who will moſt aſſuredly anſwere euery one according to the neceſſitie of his cauſe, and according to the ſubſtance of his petition. And as he is the God of hoaſtes: ſo he diſpoſeth of Armies as he will, and euer to the good of his children, howſoeuer it fall contrary to the hope of fleſh & bloud. The godly find not this true onely, but euen the very heathē can confeſſe that a diuine power beareth rule in the warres. And therefore ſuch as attribute the ſucceſſe of warre and other waightie things, to vncertaine fortune, doe flatly deny there is a God, whoſe power is alſufficient, and whoſe iuſtice is inuiolable: and that the effects both of falſhood and trueth were of like hope or probabilitie, and that the iſſue of the one as of the other, ſhould like neceſſarily follow, which ſhould



should deprive man meere of all faith & assurance, which are grounded vpon a certaine knowledge of an absolute power. And it behooueth a soldier to haue an especial consideration of this point, of the devils fallacies, who to bereaue him of faith the maine anchorholde of safetie & saluation, setteth this glimmering before the eyes of his thoughtes, to hinder the pure & pearcing light of diuine reason: whereby he may easily discover all thinges to come to passe, by an ineuitable ordinance of God. Who (although he precisely gouerne all thinges by his owne power) affordeth vnto man sundry secondary meanes, to effect their endeouours. And by reason of mans owne imbecillitie and corruption, these meanes be often peruerted, and come not (with wished effectes) to the ende intended, because they wholly depend vpon the bare meanes themselves, and cast behind their backs the helpe which is from above (without which, nothing cometh well to passe) whereby they want that blessing which is promised to the faithfull which relie vpon God: & stumble vpon that which is contrary to their desires, accusing then this peeuish and false gouernour of euents *Fortune*, neuer reproouing their owne ignorance, & infidelitie to God, whereby they runne headlong into that which he hath forbidden, and refuse that he hath commanded. But the faithfull and the true children of God, vse not to attribute the issue of their affaires to fortune, that is so muffled, as it knoweth not the faithful from the infidell: but to the God almightie, of whose mercie, loue, power and providence, they are so assured, as they lay downe all their endeouours, in faith, at the throne of his grace; assuring themselves, that what is fittest for their good, they shal receiue, whether it be prosperitie or aduersitie, life or death: and that the godly shall not be sent away emptie, and the wicked rewarded, as it faeth with such as thinke that fortune and meere casuallie dispose all thinges: wherein they argue against all diuine power, and seeke to maintaine humane policie and warlike stratagemes above all religion, faith and prayer, which is a most infernall practise, coined to the destruction and overthrowe of all godly discipline in warre, which yet shall preuaile when all *Machiavels* witty propositions shall be confuted together with all.

*To stand vpon fortune is a fallacie of the diuell.*

*God appointeth second meanes.*

*The cause why we attribute succeſſe to fortune.*

*Fortune is muffled. The resolution of the godly.*

*A foolish conceits of fortune.*

*Machiavels propositions sayne.*

*Ios. 6. 4. 5 &c.  
Jud. 7. 19. 20.*

*The godly at-  
tribute all suc-  
cesse to their  
sinnes.*

*The manner of  
the godly, in  
prosperitie and  
aduersitie.*

*A memoran-  
dum for marti-  
all men.*

*A soldier must  
be constant &  
referre all  
things to God.*

all carnall hope and inuentions. But as it is strongly defended by the word of trueth, that onely God al sufficient, by his power effecteth all thinges as hee will, yet it disalloweth not, but appointeth inferiour meanes vnto his children to worke by, as hath appeared by all the actes of our godly fathers, as of *Dauid* by a sling, ouercame *Goliath*; *Ioshua* by the noyse of trumpets of *Rams* hornes, threwe downe the walles of *Iericho*; *Gideon* with pitchers and lampes, discomfited the *Madianites*, and many such like, which are most weake meanes, but being blessed of God by prayer, they preuaile mightily. But such as feare God, attribute their good successe to the sword of the Lord, and not to fortune: they accompt not that casuall, which is assured the by faith: and if they succede not as they desire, they attribute their losse, and the contrary issue of their hope, vnto their owne sinnes, as gentle corrections for their offences, and leaue not the Lord (vpon their fall) but seeke him againe and againe in faith by prayer, and leaue him not til they preuaile againe: This is the operation of faith, founded vpon true knowledge, and this is the power of prayer builded vpon a true faith. So that neither wished successe can make the proud, neither doth aduerse dismay the godly vpon earth: but the more they are afflicted and discomfited, the more they sticke vnto this meane, and the better they prosper, the more thankfull they are to God. *Joabs* encouragement vnto his brother when they were to fight against the *Syrrians* may be remembered of Christian soldiers, wherein he said: *Let vs fight for our people, and for the citie of God, for the Lord shall doe what is best in his owne eyes.* So must our martiall men be encouraged, to fight for their countrie and word of God, the Gospell of Christ, for whose cause it is a most honorable thing to aduenture our liues, and whether it be his pleasure to suffer vs to stand or fall, to foyle or be foyled, all is to our comfort in him, if we flie not from his fauour by flitting aside to humane deuises: but to continue constant in hope, confident in prayer, & mortified to all carnall desires, we may assure our selues of his presence, and of the aid of all necessary meanes to attaine vnto that which is set before vs, namely the true honor of christian warriours here, and of the crowne of immortal glory



glorie in the time to come. For Christ himselfe for whome wee fight, is gone before vs, and hath prepared both the way & the ioyes that are for euer absolute and perfect. There can bee nothing more auailable, more precious or more comfortable, more honorable or praise worthie in any man, then the fruites of true religion, faith and prayer: whose particular effects might be more at large declared by examples. But for that they be so general in the booke of God, & that so free for euery Christian: let men seeke the same to their further resolution and confirmation in the same booke. *Paul* in the eleuenth to the *Hebrues* seemeth to set downe a catalogue of the famous deeds of faith and the wonderfull effectes of prayer. By prayer, *Ioshua* made the Sunne to stand still in the firmament, *Elisha* raised the dead. *Salomon* obtained wisdom. And *Moses* put his enemies to flight, and all by this worthie exercise of prayer. Infinite things haue bin and are daily done by prayer: it defendeth from perils, it preserveth in safetie, it obtaineth good thinges, it expelleth resisteth and withstandeth euill thinges: nothing is so hard, but prayer maketh easie; nothing so weake, but it maketh strong; nothing so strong, but it maketh weake: nothing so hid, but it reueileth; nothing so grievous, but it maketh pleasant; it is profitable in all thinges: but in the warres it exceedeth all other meanes, it maketh all thinges prosperous, all men valiant, and is neuer dismayed, neither at furious enemies, nor at vnsauorie aduersitie, nor ouercome by any temptation. This is made on-ly to God by the godly. Now, if it seeme vnto any a hard thing to pray well, because without knowledge how, & what to pray, it is before prooued that it is to no purpose, and auaieth not. Therefore let all men couet to be godly, and God will satisfie their desires, for he knoweth the very sighes of the heart, and accepteth the thoughtes thereof, grounded vpon belife, as well as if the partie prayed with most excellent skill, & cried aloud: as appeareth by *Moses* and *Anna*. And therefore the willing and zealous soldier, which inwardly speaketh (as he marcheth) in his spirit to God, in humilitie and faith, though he pronounce no word, nor vttereth voyce, his prayer is heard already: for God is neare vnto him that is true of heart, that is, of a pure and

The true re-  
warde of chri-  
stian soldiera

Paul setteth  
downe the  
effects of faith.  
Heb. 11.

Is. 10. 11. 13.

2. King. 4 33.

34.  
The effectes of  
prayer.

Prayer the  
most absolute  
meane to pre-  
uaile in warres

He that hath a  
desire to be god-  
ly, shall be god-  
ly

Prayer spea-  
keth as well in  
the heart as by  
the lippes,

*When we haue  
comfort by  
prayer we must  
be thankfull.*

*The meaning  
of continuall  
prayer.*

*A soldier whē  
he hath time  
must use  
meanes to in-  
crease his  
zeale.*

*Soldiers after  
Victorie must  
be thankfull.  
Psal. 116. 13.*

regenerate spirit, for he is present euer in his bosom, & knoweth his wantes before he speake, and graunteth his desires before he aske. And therefore when hee feelth himselfe relieved in his wantes, comforted in his griefes, & preserved from his dangers: let him haue his heart ready prepared to be thankfull, and let his thankfulness appeare, by outward as well as inward, and by inward as outward action of obedience, in reformation of his full life, in holines, and continuall prayer, because he standeth hourly in neede of newe blessings, and newe comfortes, and newe assistance at the handes of God. For as long as we liue, so long we lacke the helpe of the highest, and so long lacke we the helpe of prayer, to obtaine continuall supply of all our necessities; which as they be infinite, so our prayers must haue no end: not that wee should say many *pater-nestrs* vpon accompt, or other good and gracious wordes by obseruation of number or time; but that euery occasion should bee answered with fitt motions of the spirit, as they administer seuerall dangers vnto our soules or bodies. And therefore in all places, & at all times, marching, standing, fighting, retiring, walking, and in all other exercises of the bodie, the minde may be busie in meditation & prayer, even in it selfe, which shall bee so much the more comforted, as it is assured, that his thoughtes be pure and vndefiled, tending onely to the heauens, and desiring heauenly thinges, which haue promise of all other outward and earthly blessings. And withall it is a most necessary thing for a soldier when hee hath his intermission, and desisteth from the exercises of warre, to apply himselfe to some meanes to stirre vp his zeale, as to heare or reade the word of God. And as this singular inward exercise auaileth much to the preservation and comfort of euery priuate man, so if all would thus priuately conferte with God, there should be a most happy armie, and invincible host, which would become so powerfull and victorious, as it shoulde haue iust cause to become forward also in giuing of thanks after their happie successe. Wherein they must in no case be seene slacke, carelesse or negligent. But with *David*, they must take the cup of saluation and thanksgiving into their handes, and prayse God with their heartes, acknowledging their deliuerance to be onely



onely of him. For as by their prayers they cryed for his helpe, so by victorie they are bound as by a former vow, to prayse him and to say with *Melchisedech*: *Blessed bee the most high God, which hath giuen our enemies into our hands. Sing vnto the Lord (with Moses) for he hath triumphed gloriously, the horse and he that rode vpon him, hath bee ouerthrowne. The Lorde is our strength and prayse and is become our saluation. The Lorde is a man of warre, his name is Iehouah.* Sing also with *Deborah and Barak*, take not disdain to looke into the actes of olde, and imitate the godly in praising of God. For, to receiue his blessings and be vnthankfull, is odious vnto him. Ingratitude is condemned among vs men, as a fault not to be forgotten: but farre more offensive to God, who looketh narrowly euen into the secret thoughtes of such as receiue the frutes of his mercie, especially such as obtaine by him victorie in the fiele against their aduersaries. And, if he find them lifted vp with vaine glorie, and to attribute their successe vnto themselves, either in regard of their power, multitude, valour, policies or military stratagemes, hee forthwith becommeth their enemy, & diminisheth their number, weakneth their power, besotteth their deuises, and maketh their policies of none effect. And so in steede of a second conquest against the enemy, he suffereth them to be foiled of them which they feare not. This is the sequelle of ingratitude to God, who will haue all the glorie as the chiefe worker, & giueth vnto man the glory of faithfull soldiers, which is more honorable then any humane praise can expresse. So that it appeareth that it sufficeth not him to haue the bare name, as in our conference, to be said to haue fought for vs: but we must expresse our thanks by a greater loue in our heartes to his sacred word, and by our renewed obedience toward him, wherein wee must cast off all occasions to offende his Maiestie, endeououring by all godly meanes to become so vnited vnto his fauour, as hee may continue the same his assistance for euermore towardes vs, for his blessed Sonnes sake our euerlasting redeemer.

*Gen. 14. 20.*

*Exod. 15. 1. 2.*

*The manner of the expresse thankfulness of the godly fathers.*

*Iudg. 5. 1. 2.*

*Ingratitude odious to God and men.*

*We must not attribute good successe to our selues but to God, lest he become our enemy.*

*The sequell of Ingratitude.*

*What true thankfulness.*

*A plaine and forcible motiue to stirre vp such as tarrie at home, as well as they that are addressed to the warres, to reforme their liues, and to serue the liuing God, not onely in regard of their owne safetie at home, but also of their brethren abroad: most necessarie for all men to reade and consider.*

*We ought to  
serue God at  
home in their  
belhalles that  
are in the wars*

*Who are espe-  
cially threat-  
ned by this  
noyse of warre.*

*The word of  
God the touch-  
stone of salua-  
tion.*

**I**T hath been spoken in all the former part of this treatise, vnto militarie men, stirring them vp to vertue and religion in their proceedings in the warres. And now it is fit that such as remaine at home, should be put also in remembrance how requisite a thing it is for them to serue the Lord in feare, and to keepe themselves vnspotted in their waies. And that we should consider what dutie is required at our hands towards God: not onely in regard of our owne safetie at home, but of theirs also which are in the warres in our behalf. Without whom our wealth is threatened to be turned into want, & our peace and plentie into the dismall broyles of wofull warres, whose dreadfull noyse is the messenger of Gods irefull indignation, inkindled against the disobedient, and whereby he hath euer shewed himselfe a triumphant conquerour ouer all his proud aduersaries. Not onely ouer Turks, Pagans, Heathen, and all other Antichristian infidels: but ouer such as professe his name with their lips, and prophane him with their hearts and deedes. Such as haue had the true vse of religion offered them, by the right knowledge of his crucified Christ, and yet haue denied the power of his crosse by the loosenes of their liues; they especially are most deeply threatned with the rod of Gods reuenging furie. A matter not lightly to be passed ouer of vs English Christians, who haue so long and so largely tasted the sweete bountie of his fauour in the free vse of his sacred word: which is the pledge of our saluation in Christ, the fauour of life vnto life, if we heartily imbrace it, and truly practise the substance of it. But vnto the wicked, to such as heare it, and hate to be reformed by it, it is the fauour of death vnto death. So that it appeareth to be the meere touch-stone of euery mans standing or falling, of their election or reprobation. But forasmuch as in the lat-



ter times, Christ foresaw that many should fall away and depart from the faith, that loue should be cold among men, and that the fruites of this diuine blessing of God should bee very thinne, and wickednesse to grow ripe and full of force; he proclaimed that these were the tokens that the end should be the neere. By which meanes, and for which things sake, another most notable signe should foregoe this generall consummation of al earthly things, namely, the *rumors of warres*. For as sinne followeth securitie: so warres and other iudgements of God followe sinne. But it may be sayd, that not only the rumors of warres, but warre it selfe hath been in all ages. And therefore these new rumors are the lesse to be feared, for they are but the fruites of ambition and enuie, which haue been from the beginning: and not to be held so precise an argument that our generall account is neere. Were not al the former Monarchies established, and brought againe to naught by warres? Haue not all nations of the earth both heard the noyse and felt the blowes of warres? why then should wee thinke this time, and this noyse more like to argue an end than the former? If wee rightly conceiue the meaning of Christ, in foretelling that rumors of warres should goe before the dreadfull day of his second comming: wee may holde that this is the time above all the rest past, because it commeth neere the end, in the declining estate of the world, though there were bitter persecutions by the sword in the primitive time of the Gospell, when Christ and his word began to be imbraced by the good, and repugned by the wicked. According to his owne words, that he *came not to bring peace, but the sword*. Contentions began immediatly after his death about the mysterie thereof, and the comforter which hee promised and did send, reueiled the trueth to many, & the Church increased, notwithstanding the sharpe encounters of the carnall minded; but the brute and rumors of warres were not so generall as now they are. We see all *Europe* and other parts of the world diuided within themselues; one kingdome against another: nation listeth vp the sword against nation, and all for Christ or against Christ: not that the comforter, the spirit of Christ, which teacheth the trueth, and discouereth falshood, should be held the cause of these diuisions, being pure, holie and yndefiled; or that

*Rumors of warres.*

*An objection.*

*The Answer.*

*This is the time foretold of the rumors of wars.*

*Warres about the mysterie of Christs death.*

*The warres in these daies are either for, or against Christ.*

*ambition*

*The offended  
and offending  
parties in these  
warres.*

*The cause why  
the diuell and  
his ministers  
set kingdoms  
together by the  
eares.*

*Iustitaries, de-  
uils in the flesh.*

*Christ a partie  
with his perse-  
cuted Church.*

true Christians stirre vp on long for warre, which is of it selfe im-  
pure, and more and more polluted by mans corruptions: but the  
great Antichrist Sathan boyling in continuall hatred against the  
child of the woman, hath heretofore, and now especially dooth  
vomit out his poyson and furie into the hearts of his great mini-  
sters, to y end that they may powre out floods of bloody broyles  
against such as professe Christ truly, and maintaine his truth con-  
stantly, and follow it faithfully, who are the poore offended, and  
the Antichrists and their adherents the offending partie. Who  
yet as the wolfe challengeth the Lambe: so they and theirs seeke  
quarrell against Christ and his Church, whose harmeles and in-  
nocent members, are by their tyrants numbred alreadie to the  
slaughter, their liues reckoned alreadie among the dead, & their  
soules accounted among the wicked. And this is a vniuersall ter-  
ror sent abroad into the eares of all, by the rumors of these threat-  
ned warres, which in their conceits tend to the meere extirpation  
of all true Christians and Christian religion, that the prince of  
darknesse might rule his kingdome soly and alone in carnall se-  
curitie, without resistance of any true member of Christ. And by  
how much the more he preuaileth: so much the more the trueth  
sustaineth iniurie, and true religion is neglected: and by so much  
the more may we assure vs, that this is the time foretold of the ru-  
mors of warres foregoing the end of all flesh. Which time shall  
be the sooner accomplished for the elects sake, who may through  
terror or subtiltie be also seduced, and wonne from the trueth: as  
we see daily dangerous relapses in many, by the enchantments of  
Antichrists ministers, a most wicked and mercilesse people, who  
yet iustifie themselves to bee Saints, being indeede diuels in the  
flesh, roring out this terrible noyle of mortall warre against the  
Lord, and his. Whose furie, malice and arrogancie, the God of  
hoasts and armies, high and invincible *Iehovah*, our God allsuffi-  
cient and louing in Iesus Christ, hath not onely willed vs to resist,  
but hath afforded vs meanes to defend our selues, in his feare;  
and to stand vpon our guard in his crucified sonne: who as he is  
a partie in the dishonor done vnto his Church, whereof he is the  
head; so he will be a partie with vs in our defence, if wee behaue  
our selues as his reformed children. Wee ought therefore to doe  
nothing,



nothing, nor vndertake anything without him, whose wil is warranted by his word. And as wee are in him allowed to vse men and munition, and other militarie necessities abroad, for our safetie at home: so wee are commanded to serue the liuing God in their behalves, that he will blesse them, and vs in them, considering it is our finnes and theirs, that haue raised vp this vnpleasant noyse of warre, and stirred vp that proud people to thunder out their vaine furie: How soeuer wee may seeine to father the cause vpon other reasons, as vpon the ill disposition of the aduersarie, his ambition and malice; which though they also appeare manifest, we must yet acknowledge and conclude that our finnes haue inkindled their fierce furie to flame out against vs, either in the mercie, or iudgement of God; either to rouze vs out of our securitie to seeke the Lord in repentance, or to make vs partakers of his wrath, by the destroying sword of this cruell people. Whom as we need not to feare, if we feare and reuerence the Lord, were each of them as *Goliath* in strength, or as *Achitophel* in policie: So if wee liue after our owne lusts, and flatter our selues in our finnes, they may preuaile, were they but gnats, and wee all as valiant as *Hercules*, and strong as *Sampson*. And therefore the Lord open our eyes, that wee may see the causes of these dangers: for surely if we duly search, we shall finde the same to be euen in our selues, in our Cities and in the Countrie, in our Courts and in our Cloysters, in our hands and in our hearts, in euery man as well mightie as meane. And as euery man hath a share in the cause of this vnsauourie noyse of warre: so are wee all like to be partakers of the dangers, without true humiliation and heartie reformation of our corrupt liues. For if falshood, deceit, lying, swearing, blasphemie, enuie, dissimulate loue, flatterie, Adulterie, drunkennes, cruelties, iniustice, neglect of the true practise of religion; and above all, if pride and couetousnesse, the two infernall strumpets and bawds of all other mischiefes and impieties, bee found fruitfull amongst vs, and to passe currant without punishment, wee haue cause to feare: for the least of these former euils, hath heretofore brought not onely whole families, but great cities, countries, and flourishing kingdomes to ruine, and most lamentable desolation. All former worlds haue tasted the wrath of God for these

*We must pray  
that God will  
blesse our mili-  
tarie meanes.*

*Our finnes the  
cause of warre.*

*Where we  
must seeke the  
cause of these  
warres.*

*The danger of  
tolerating sin.*

*A secure king-  
dome soonest  
snared.*

*How we ought  
to shew we  
have the light.*

*Warres the be-  
ginning of sor-  
rowes.  
Matth. 24. 8.*

these finnes, which, when they haue growne hot by vse and tole-  
ration, haue inflamed and become impostumate, and at last to  
ripenes and ruptures: and consequently haue yeelded so loath-  
some a stink, as the true comforting spirit hath abhorred to lodge  
neere the same; so that there hath followed deserued confusion.  
God forbid therefore that we should bee thus infected: for then  
can we not be sure of our safety at home, nor of our forces abroad,  
who cannot but prosper the worse for our wickednesse. It may be  
thought these evils are not great amongst vs, because wee little  
consider them: they lye not heauie vpon vs (as it seemeth) because  
wee so little feele them. But there bee some sicknesses, the more  
dangerous they be, the lesse sensible they appeare to the patient.  
And as that patient prepareth least to dye, because he little suspec-  
teth death, and yet dyeth suddenly: So a secure kingdome little  
regarding vengeance threatened, may be soonest snared in it owne  
sinne, and soonest confounded in it owne vanitie. And therefore  
we that are English Christians ought carefully to consider, that  
as a bodie seeming lustie and strong may be suddenly bewrapped  
in mortal diseases, without carefull obseruation of a salutarie diet:  
so a state may be changed, that standeth, in conceit, without dan-  
ger, if it be not guided by vertue and practise of Christian religiõ.  
It is in it selfe a dangerous thing for a man to looke into the sinne  
of another, and to regard his owne little or nothing at all. If we  
should gaze vpon the infirmities of our aduersaries, admiring  
their grosse corruptions, and in the meane time wallowe with  
pleasure in our owne daungers, our condemnation (wee hauing  
eyes to see) should be more iust then theirs, whom we hold blind.  
We haue the light, let vs make vse of the light, and shew it by  
walking vprightly: for if wee goe astray in the cleere shining of  
knowledge, we shall be lesse excusable then they that wander in  
the night of ignorance. It is not for nought that the noyse and  
rumors of warres are in our eares: for if they forerunne not de-  
struction, yet we must confesse what Christ affirmeth them to be  
*the beginning of sorrowes.* And as the lightning commeth before  
the thunder, and a clowde before the storme: so the noyse before  
the effects of warre. The wise seaman prouideth against the tem-  
pest not yet come, to escape the daunger comming. So let vs by  
our



our repentance, appease the God that raiseth this shadow before the substance of greater perill fall vpon vs. God speaketh daily vnto vs by his word, to tell vs, that *the people that sinne shall dye.* Let vs reply by our workes, that we be sorie for the finnes which haue stirred him vp to threaten vs: that he finding vs a reformed nation, a people in whose lippes may be found wisdom, and in whose hearts he may see righteousnesse and faith, whose proceedings may saue of his feare and due reuerence at home; may alter his purpose, and blesse vs and our forces: for armour and men of strength preuaile little abroad, vnlesse there be both godly counsell and faithfull prayer at home. And therefore as our share is in their perils that follow the waies, for our defence: so let vs serue the liuing God for them, that he will be their defence for vs. It is no argument that wee are safe at home, because our forces are strong abroad: but if they feare him in the field, and wee serue him truly at home, if wee carrie inuincible hearts and vndefiled hands, our state is irremouable: for God shall be both a rocke of defence for vs, and a sword of offence vnto the proude that rise vp against vs. But if we leaue off to do good, if we neglect godlines, and embrace vanitie, our staffe is broken, and our strength departed from vs, yea when wee thinke wee stand vpon a sure ground. For God is ielous of our obedience, as also he is powerful, he can doe what he will, he is absolute and not partiall in his proceedings, and being moued to anger, who is able to abide his furie? He is not satisfied with the blood of some of his enemies, he threatneth all, and spareth none abroad or at home, but such as feare him, repent their finnes, and walke in his waies. And he reputeth none more deadly enemies vnto his maiestie, then they that haue tasted the sweetnes of his word, the comforts of his preservation and protection, and the multitude of his blessings, and yet neglect him in his due seruice, disobey his will, walke after their owne lusts, and stand vpon their guard without him: as if they were Lords of their owne and could by themselves and of themselves, defende themselves and theirs. It displeaseth him deeply when mens confidence in him decaie, or when men presume on him without testimonie of obedience to him by godly life, and religious conuersation. For what is it but to denie him

*Forces abroad  
preuaile little,  
without godly  
counsell and  
prayer at home*

*True securitie.*

*Gods especiall  
enemies.*

*A denial of  
God to trust in  
our selues.*

to bee God, when man trusteth in his owne wisdom, strength, or policie? things of themselves good, profitable, and necessarie, and yet become vnprofitable vnto them that hold them, as absolute meanes of themselves to defend, preserue, or relieue man.

And how doe they argue other thing then trust in these things meere, when seldome or not at all they seeke God to blesse and prosper such meanes vnto them? Such as sit at home may not thinke it enough to number their forces abroad, and according to the strength and weakenes, multitude or paucitie of them, to measure their hope or feare of successe: for so they shall shewe themselves either to presume or to despayre (two forbidden extremes) for were our forces abroad in our owne conceits inuincible, and our countrie at home by nature and scituation most strong; we haue no assurance thereby of securitie, without God:

*Idumea.  
Iere 49 7. 10 16*

more then had the people of *Idumea* a prouince of *Canaan*, who putting their trust in the strength of their countrie, being rockie and vnapt to be inuaded, were threatned by the king of kings, to be subdued, cast downe and confounded for their disobedience.

*There can be  
no hope to the  
wicked.*

There is no safetie to the wicked, whose hope is in carnall strength, though they can say with their lippes, *The Lord is our strength.*

For as they haue no loue to him whom they grieue by their sins: so is their offended God farre from them in the time of their greatest neede: yea, though they cry out, *The mercie of God is ouer all his workes*, and make it therefore an argument it is with

*The disobedient  
cannot well  
bragge that he  
is the worke of  
God.*

them who are also the worke of his hands. But herein consisteth their presumption, for that, though all creatures may say they are the worke of God by creation, the disobedient man may least bragge of it. And therefore they that testifie not by godlines, faith, and the practise of religion, that they be the worke of God in Christ, by spirituall regeneration, they shall be found bastards, children of darknes, and infernall degeneration: who being led by vanitie to an vncertaine hope, haue no further assurance of

*Fortune the  
blind god of the  
wicked.*

Gods defence, then such as measure every issue by good or euill fortune, the blind god of wicked men. But as wee are professed Christians, so our hope ought onely to be in the power of the God al sufficient in Christ, in whom we may assure our selues (if we be fruitfull Christians) that the God of hostis is with our ar-

mies



mies abroad, and with vs at home: and he will giue them, and vs by them, most wished successe, as hee hath alreadie and many waies done. But where is our thankfulness? As we looke to be alwaies partakers of his power and prouidence, of his mercie and protection: as wee hope happie issue of our enterprises; so we must shew our gratitude for his former benefits, by our conformed liues, and by daily prayers both abroad and at home. For if the Lord regarde not the strength of an horse, it followeth he hath no pleasure in the force of flesh and blood. But his delight is in them that feare him, and walke according to his commaundements; faith preuaileth most with God, being fruitful and liuely. As for armour or armies, they neither preuaile against him nor without him. But that part wherewith he is a partie, preuaileth alwaies: for he blesteth their counsels, how and when to proceed: he strengtheneth their hearts, and teacheth their fingers the faculties of warre. And therefore when wee speake of a multitude of men, whether of our owne, or of the aduersaries, wee speake but as of a huge heape of grasse, of many bubbles of water, of many withering weedes of the earth. But when we speake of men fearing God, when we speake of the faithfull, and of men truly religious, wee speake of diuine strength: for the Lord is with them, the God of hostes fighteth for them, and by them: who then can resist them? But he that hath millions of men, and trusteth in the, as in a prophane and faithles multitude, is in the same accursed, because he maketh flesh his arme, as *Goliath* did, who putting his trust in his huge masse of arrogant dust, faithfull *David* tumbled him to the earth as a handfull of dung, in the name of the Lord of hostes: whom wee are also to hold our onely strength. And that we trulie doe it indeede, we must bring forth the fruites of obedience to his will, to testifie the same: which is shewed in loue to himselfe aboue all men, and in him one towards another. Besides which there is no true token that we are the people, for whom the Lord hath promised his protectiō abroad or at home. The badge of that religion which is trulie of Christ, is to shew it in loue: for it is a thing so pure and holie, as it doth no euill at all to his neighbour. Wherefore *loue is the very fulfilling of the law*. But if ye bite and deuoure one another (sayth the Apostle) ye shall be consumed

*We must shew gratitude for former benefits.*

*God's delight is in them that feare him.*

*A multitude of men what they are of themselves.*

*Men fearing God.*

*Goliath.*

*The badge of true religion.  
Matth. 32 39.  
Rom. 13 10.  
Galat. 5. 14 15.*

*Eph. 3. 7.*

*Phil. 1. 9. 10. 11*

*Loue.*

*1. Thef. 3. 12. 13*

*The effects of  
loue.*

*Deut. 17. 20.*

*Mich. 3. 11.*

*God seeth all  
things.*

*A man is not  
iustified before  
God by out-  
ward things  
onely.*

one of another. The effects of this loue are infinite, whose diuine & sacred properties are discovered in many places of the word of God at large. Saint *Paul* wisheth increase of this precious vertue to the faithfull, because Christ may dwell in their hearts by faith: which he cannot doe vlesse they be rooted and grounded in loue. And *this I pray* (sayth he) *that your loue may abound yet more and more in knowledge, and in all iudgement: that ye may discern things that differ one from another: that ye may bee pure and without offence vntill the day of Christ, filled with the fruites of righteousness, which are by Iesus Christ vnto the praise and glorie of God.* And againe, *The Lord increase you, and make you abound in loue one towards another, that your hearts be stable and unblameable in holines before God our father, at the coming of our Lord Iesus Christ with all his Saints.* So necessarie is this most singular gift of loue, that the Apostle seemeth to labour it about all things, as the meane to bring men to absolute perfectio, in dutie towards God and their brethren. And indeed it draweth with it all other diuine vertues, and excludeth al carnall affectio, making men to liue according to y rule of the spirit: *Magistrates* to gouerne, and giue sentence in matters of controuersie, without rewards: *Priests* to teach without lucre: *Prophets* to prophesie without monie: *Iudges* to iudge rightly, and all to embrace Christian religion. If this sweete concording harmonie bee amongst vs, wee are assuredly the Lords, and the Lord is ours, and with vs at home, and with our forces abroad. But we must not flatter our selues with the outward shew of these diuine things, it will little aduantage vs: for our soules lye manifest before the highest, and he seeth all mens doings, not onely as they are done, but as they be intended: he surueieth euery mans secret chamber, and what is done therein: he searcheth the hearts and raines: he recordeth with vs, or against all our actions, bee they neuer so conertly and closely done. The counsell of the heart cannot bee so secret, nor the hand so close, but he seeth the desires of the one, and the defilings of the other. And though a man may seeme by his outward and open conuersation before men to bee holie, it iustifieth him not before God, vnlesse he be pure within. And therefore in this case euery soule is to examine himselfe, and purge the dregges of such



such corruptions, as may seeme to hinder his iustification before God in Christ: that is, hee must reforme his waies, and bee warie in his walking, that all things may answere diuine dutie towards God, to feare to doe euil, and to couet to doe good. And when he hath done his best, he must say his workes are vnprofitable. And that if any bee a sinner he is a greater, if any haue deserved to be punished, he hath deserved it: and to thinke worse of himselfe then of another, and to thinke hee neuer commeth neere enough to God in holie conuersation. So shall hee proceede daily from knowledge to knowledge, from faith to faith, frō prayer to praise God: and neuer be idle from doing the will of God, allowing all things expedient and profitable that may please God, be it warre or peace, life or death. And to hold all other things base, vile and hurtfull, that haue only the words of the world, and not the word of the Lord to warrant it. Yea, though a man thinke himselfe in the right way, and finde no stop or let, but all his desires are plausible to flesh and bloud, fauoured of the world & worldly minds, it is good to make triall how he standeth, by conferring his life by Gods lawes, and his will with Gods word, and his workes by Gods will, and his safetie by Gods assurance, and his daungers by Gods threats. For the light of the diuine spirit of God, discouereth euery darknes, and his trueth bewrayeth euery falshood. And therefore we cannot stand vpon a good intent, haue we neuer so good allowance of fleshly policie. But if wee bee studious in his lawes, if wee desire to know his will, and pray for his direction, we shall neuer faile in our proceedings. The most doubtful things shall be made plaine vnto vs, the darkest shall be manifested, and the best rightly performed. They that are farthest from safetie may indeede dreame of securitie, building their hope vpon carnall meanes, which manytimes are blemished before the face of God, by their owne grosse impieties, and so a curse rather then a blessing may follow them. Such were the vainly hoping Israelites: to whom *Esay* cried out, saying, *Hear ye the word of the Lord* ye scornfull, because ye haue sayd, wee haue made a couenant with death, and are at agreement with hell, saying, though a scourge runne ouer and passe through, it shall not come at vs: for wee haue made falsehoo our refuge, and are hid vnder vanitie. This

*Every man must cast himselfe downe in his owne conscience.*

*How a man must examine how he standeth.*

*Such as are far from safetie may seeme secure.*

*Esay. 28. 14. 15.*

was the resolution of a secure people, that put their confidence in flesh, & forgate the living Lord of hosts. This people spake not thus vainely with their tongues, but testified the corruption of their hearts by their deeds, that argued no lesse: & the spirit of God found out their dissimulation, and proclaimed their madnesse to posterities to their perpetuall ignominie, for our learning that now liue. But woe vnto the people that bee in such a case, for while they carke and studie too much on vaine thinges and rocke theselues asleepe with *peace, peace*, they forget God their strength, and so discouer their heartes, wherein they likewise say, *we neede not to feare though the scourge come*. Euery man hath a conceit of his owne estate, and howe hee standeth, either fearing or presuming or resting carelesse what becommeth of these rumors of warres. And he that is the Lordes, and commeth neerest to true obedience, hee, in his owne eyes seemeth most vnworthie of the fauour and protection of God: & yet not so, but his feare is a feare to offend, mixed with faith to be defended, not by his owne power or merites, but by the free fauour of God in Christ. And the most wicked seeme to bee at a league with death, presuming that God seeth not their sinnes, and therefore they are carelesse of Gods iudgements threatened, couering themselves with vanitie as with a helmet, & flatter themselves in their iniquities, as though it behooued them not to remember their owne dangers at home, nor the perilles of such as are in their behalves in the warres. If any such bee amongst vs English christians (as the purest wheate hath some chaffe:) let them looke about them, for they are neare the period of their prosperitie: *For their cōnauent with death shall bee disanulled, and their agreement with hell shall not stand, & when a scourge shall come, then shall they be confounded by it.* They that sinne without feeling or feare, and yet say, *peace, peace*, are but in a dreame, for when the Lord in his furie shall awaken the, they shal stand dumbe for the horror before their eyes. The wisdom of these wise men shall perish, and their hope shall turne to trembling and despaire: for the sinners in *Sion* shall be afraid, and feare shall come vpon the hypocrites? and who may assure himselfe of safetie? who shall bee able to abide the deuouring fire,

*Euery man  
hath a conceit  
how he standeth.*

*The state of  
the wicked.*

*Esa 26.12.*



fire, the day of Gods vengeance? euen he that walketh vprightly, & speaketh righteous thinges, refusing the gaine that cometh by oppression, that shaketh giftes from his fingers, that desireth not to heare of bloud, that shutteth his eyes from seeing euill: he shall dwell vnder the protection of the highest, his defence shall be the mountaine of rocks: bread shall be giuen him, and his water shall be sure. They that feare God and walke in the pathes of the most High, they onely shall be safe in the time of triall. There is no other foundation of our hope to be secure at home, nor promise that our forces shall prosper abroad, but onely our sure trust in the God of hostes, whom we must also serue in feare all our daies, to whom we must pray for our selues and them, in faith; that they may prosper in the warres: for we shall bee partakers of their successe, bee it good or euill. And were they neuer so strong in power, neuer so godly in their proceedings neuer so faithfull & religious in the warres, our sinnes may yet hinder them, & our iniquities turne away Gods fauour from them, and we may make a iust cause to succcede ill, by our vngodly liues. The Lord is iealous of his glorie, he will haue all to serue him abroad and at home: and, though the naturall imperfections, which wil perforce remain in flesh & bloud, cannot be so remoued or mortified, but that they wil some time breake forth to the blemish of the best men: we must not make it an argument, that though we sinne, we are yet safe. But rather endeavour so much the more to weaken sinne in euery of vs, and to quicken our soules by continuall meditation of God and good things. Making our members rather instrumentes of the glorie of God, then permitting them to be defiled with licentious vanities. And howsoeuer vnapt we find our naturall inclinations to this diuine struing against sinne, we must struggle manfully to subdue the euill and to support good thinges in vs, to hate the one with a perfect hatred, and to imbrace the other with a sincere loue. So shall we find a most glorious change in our minds, and a comfort to our soules, for who so coueteth to doe righteously, shall haue spirituall helpe to accomplish their desires. And, though the possibilitie be not in flesh and bloud to liue godly, to knowe rightly, and to pray faithfully, the promised comforter

*Who shall stand in the day of tryall.*

*Why we should pray for our forces in the warres.*

*What sinne may doe.*

*The exercise of the godly.*

*The diuine comforter helpeth them that are willing to doe good.*

shall

To pray rightly  
peculiar to the  
good.

It is not the  
talking of, but  
the practise of  
religion that  
availeth vs

A carelesse  
people.

shall effect these diuine thinges in vs, and by vs, if our affecti-  
ons raung not after vaine thinges. The Lord is most true in all  
his wordes, and performeth fully all his promises. And it is hee  
that willet vs to *aske*, and he will giue, to *seeke* and we shall find,  
to *knocke* and it shall be opened vnto vs. The faithfull therefore  
obserue this rightly, & obtaine it truly: but the faithlesse aske  
and receiue not, seeke and find not, and knocke and enter not,  
because they aske and seeke and knocke amisse. It is the pecu-  
lier worke of the faithfull, and proper onely to true Christians,  
to doe these thinges with profite. Prophane men in deede may  
vse the wordes of prayor, but it is a vsurpation of the worke, &  
a fruitlesse labor of the lippes, for without a feeling consent and  
feruent desire of the heart, prayer is no prayer. For as men may  
prophecie in the name of God, and yet be strangers to God, so  
they may pray to God and not be heard, for God approoueth  
them not to be the children of faithfull *Abraham* that can onely  
say *Abraham* is their father, but such as bring forth the fruits  
of *Abraham's* faith. He holdeth not them to be true Christians  
that can say *Lord Lord* or *Christ Christ*, but they that doe the  
will of God, and take hold of the merites of *Christ*, by a wor-  
king faith. It is not the talking of diuine thinges, nor boasting  
that wee haue the Gospel, that can defende vs, nor the sincere  
preaching of the word and attentive hearing of it, that can pre-  
serue vs, but the true practise of it in the faith of *Christ Iesus*  
onely, that auaieth vs. Happie is the nation that hath these di-  
uine blessings, but much more happie that bringeth forth the  
fruits of them. The people of *Sumaria* and other provinces of  
the ten tribes, did heare *Elias* & *Elzrus*, *Oseas* & *Amis* prea-  
ching most diuinely the will of the Lord, and other most excel-  
lent men were diligent also among them, to shewe them the  
iudgements of God. But they were so farre from beleeuing,  
that in steede of repentance of their old, they committed new  
sinnes, and in steede of faithfull obedience, they became inso-  
lent and carelesse of the practise of pietie, flattering themselves  
to be able to vndergoe whatsoeuer might happen vnto them:  
saying in their heartes, *Peace, peace*, but there followed warre  
afterward, first by the *Syrians*, after by the *Asserians*, so that by  
little



little and little warre and captiuitie brought them to naught. Stately *Ierusalem* was often forwarne d by diuine *Ieremy* the *Ierusalem*. Prophet; and *Ioachim* and *Zedechias* her kings were by him put in minde of the peoples securitie, disobedience, and sinne: but they seemed not to feare, though hee tolde them plainly the *Chaldees* should ouerthrow the Citie. The Apostles and *Christ Iesus* himselfe preached most instantly in *Ierusalem* to draw the people to repentance: but as it preuayled not, so it preserved them not from the *Romans*. The sacred word affordeth many notable examples for our learning: that we by other mens harmes might become more reformed and watchful, more humble and zealous, more faithfull and religious: and that we should appease the wrath of God, with our vnseyned repentance, before it fall vpon vs in the strength of his furie. *The punishments of former nations: as for our learning and forewarning.* Though perchance, some amongst vs may thinke (and so the fruites of their liuestestifie) that Gods displeasure is not so incensed against vs, but that the ordinary course of their liues, and their superficiall seruing of God, may retaine the fauour of God wel enough, and stay his anger: This is a dangerous fancie, a deceiuing dreame. *A deceiuing dreame.* For a father threatneth not his sonne when he doth wel: and God neuer infecteth the aire with pestilence, nor maketh a land fruiteles by barrennesse, nor threatneth a nation by the rumors of warre, but there is great cause that moueth him: sinne prouoketh him to pronounce punishment or iudgement. And therefore we cannot say, *ush we are safe*, when we yet sinne without sorrow, and submit not our selues more seriously to serue the Lord. *One plague followeth another* It is a common thing to say among our selues, one crosse followeth another: so one plague or punishment of God followeth another: not long since wee had the pestilence, now famine: and warre is reported to be like to follow. And are all these for naught? Surely, *vnles we repent we shall likewise perish*. But where and whence should repentance begin? That of *Ninine* began at the King, who commaunded his Nobles, Citizens, Artificers, men and women, children and babes, yea the beastes of the fielde were constraigned to shew some token of the repentance of this Citie. *Ninine.* It is a blessed thing to see superiours to begin a godly action, whether it be by *Good examples of superiours profitable in a kingdome.*

*All men ought  
to humble  
themselves.*

*There be many  
arguments of  
the love of God  
towards vs.*

*The use of the  
sacraments  
profit vs no-  
thing without  
repentance.*

*Disobedience  
polluteth the  
most sacred  
things.*

*Sh*

by reformation of general evils, or restauration of any vertuous and godly thing: for their examples to the inferiour are as strong cordes to draw them to the like, be it good or bad. If they be scene humble before the Lord, reformed in their affections, and forward in the true and lively seruice of God; they may see how it wil worke in the lower sort, who without constraint will become true conuertes vnto the Lord, if not, the sworde of the Magistrate is not for naught. And sith a generall humiliation is required of the Lorde at the hands of all men, let all men seeke the Lord in feare, & come before him in reuerence: and let vs all testifie in our hearts through faith, that wee take these gentle admonitions, as sufficient motiues to stirre vs vp to repentance, that God may repent him of the evils intended against vs: and that he will deliuer vs frō these imminent perils which (as a mightie tempest) roare a farre off before they come vpon vs. Many notable arguments of the loue of God towards vs might be made: If we could argue the like loue in vs towards him, we then might say, *we are truly secure*; and more safe vnder his protection, then in a defenced citie. He hath given vs the vse of his most blessed and comfortable word, he hath afforded vs long and wished peace, great plentie, and many other high blessings, especially the most sacred mysteries of christian religion, the Sacraments of *Baptisme* and *the Lords Supper*: and yet all these things can profit vs no more, without loue and obedience, faith, repentance and prayer, then the Sacraments of olde did *Israel*, who were all Baptized vnder the same cloude, and did eate with vs the same spirituall meate, and did drinke the same spirituall drinke: yet because of their stiffneckednes and rebellions, they were slaine in the wildernes. Such is the force of disobedience, that it polluteth even the most sacred things, and prophaneth the most holy, making a separation betweene the God of heauen and the abusers of his blessings. In so much as no assurance remaineth of safetie of our selues at home, or of our armies abroad, vnlesse wee be holy as our profession is holy, vnlesse we be truly zealous as our profession is truly pure. The tabernacle of the Lordes couenant, and the most holy reliques were in *Silo*; but it defended not the citie nor the



the kingdom of *Israel* from the prophane *Philistins*: no more can a holy profession without holy fruites, make any citie or kingdomie truely secure. There was not a more holy Temple then that of *Ierusalem*, but it was prophaned by the iniquities of the people, that would not be reformed by the louing admonitions of the Lord, who cryed vnto them by his Prophet; *Amend your wayes and your counsellcs, and I will dwell with you in this place, trust not in lying wordes, saying, here is the Temple of the Lorde, the temple of the Lorde, the temple of the Lorde.* But were these lying wordes, to say that the temple of *Ierusalem* was the Temple of the Lord? So the Prophet affirmeth, for indeed they had made that temple of God a denne of theeues. So they that say, *The religion of Christ, the religion of Christ*: and yet rest fruitlesse Christians, doe but dissemble before the Lord who measureth and fadometh euery conscience, & layeth open the heart of euery hypocrite. And therefore (as saith the Prophet) *Rather iudge right betweene a man and his neighbour, oppresse not the stranger, the fatherlesse and the widowe, shee shall not innocent bloud, cleaue not to strange Gods to your owne destruction: then will I let you dwel in this land that I gaue to your fathers.* Religion indeede begetteth infinite vertues, where there is a working and a liuely faith, to testifie it to be, as it ought to be, perfect, and among all the effectes of a liuely faith, none is more profitable then prayer: for that it pierceth the clouds, & hath the grace to haue accessse vnto the high Maiestie of God, through the meanes and mediation of Christ: & it effecteth great things with God, so it be truely sent, either in the behalfe of the petitioner himselfe, or any other, to Gods glorie, which in all our doinges ought especially to be regarded. And therefore is *intercession* an especiall worke, and a sacrifice acceptable to God in the behalfe of our brethren in the warres.

*Ier. 6.*

*God seeth all men what they be.*

*What God requiresh of his.*

*Prayer.*

*Intercession in the behalfe of our brethren in the warres.*

*Deprecation against our enemies, and what is required therein.*

And *deprecation* against the good successe of our aduersaries, is also necessarie: wherein yet wee ought to bring a charitable zeale, least we exceeding the bounds of Christian affection, break into that which may offend the high God: who, as he is most wise, louing, and full of compassion (and yet iust as he is wise,) so we ought to referre all vengeance and iudgement in our prayers

*We must not  
aske vengeance  
against our e-  
nemies, but as  
God will.  
Luk. 9. 54.*

*God sometime  
denieth the re-  
quests of his  
dearest childre.*

*Patience.*

to him, and to yeeld our wils to his will. For when we absolutely require vengeance of God to destroy our aduersaries, without reference of our wils to his wisdom; we seeme to seeke the spoile of them after our owne lusts and malice: and in crauing God to execute our malice, wee goe about to make him partaker of that forbidden passion of our corrupt affections: for in asking vengeance without condition, wee know not what we aske; and so is our request turned into sinne. This made Christ himselfe to reprove his Apostles *Iames* and *Iohn*, when they would haue praied that fire might haue consumed a citie in *Samaria*, as *Eliab* did to the Captaines. God knoweth the meanes how, and the time when to do all things: and they that will vrge him absolutely in things which they ought to aske conditionally, shall haue their prayers not only not graunted, but recorded against themselves amongst their grievous finnes. But wee haue warrant to pray that our enemies preuaile not against vs, and that we may triumph over them in him, if it be his will, which must be annexed to all our praers, tending to any externall blessing: for he seeth it fit and profitable for his sometime, to taste of his anger (even by the sword of a cruell people) that will not repent at other his gentle admonitions and corrections. And hee denieth the desires of his deare children, when without knowledge of his will they aske what he knoweth unfit to graunt them: although it may seeme hard in our conceites not to receiue what wee aske, because hee sayth, *Aske and ye shall receiue*. Patience digesteth both the deniall and delay of God in these things, and conuerteth all to our profit: yea, though he touch vs often with his displeased hand, his furie is not perpetuall: he is more readie to repent him of his punishments, then we of our finnes. But if he see vs disobedient, and hardened in our wickednesse, he then will turne his punishments which are in mercie, into intolerable iudgements in his fierce furie. And therefore he willet vs to incline our hearts vnto knowledge, whereby we may bee able to shape this beauenly exercise of prayer aright, both for the benefits of peace, and against the dangers of warre: he will be sought vnto, called vpon, honored, and intreated to stand on our side, and to fight for vs. For as hee louingly calleth vs vnto him when wee be grieued, in danger or  
heauie



heauie loden: so in the time of warre especially he will bee made a partaker with vs, by our humiliation and prayer, or against vs by our disobedience. He cryeth out against the careles and wicked, that regard not his loue, nor feare his furie, or are luke warme, or cold in zeale: *I will not heare you* (saith he) *though ye make many prayers, because your hands are full of blood.* He spendeth his labour in vaine, and turneth his prayer into sinne, that prayeth for that in the behalfe of another, which he is not worthie to receiue himselfe. They that seeke the Lord must depart from iniquitie: for *he heareth not sinners*, such a s refuse to bee reformed. One mans righteousness cannot defend the iniquitie and transgression of another: But *the land that sinneth against me* (saith the Lord) *and goeth on in wickednesse, I will stretch out my hand upon it, and destroy all their prouision of bread, and send dearth among them to destroy man and beast in the land. And though these three men Noah, Daniel and Iob were among them, they should deliuer but their owne soules.* And to the end that the godly should not bee dismaied among the wicked, he confirmeth his loue towards them by *Esay*, who saith: *Surely it shall goe well with the iust, for they shall eat the fruites of their godly endenours. But wee vnto the vngodly, for they shall be rewarded after their workes.* The Lord is found onely of the faithfull, and they onely are safe vnder his feathers: But as for the vnfaithfull, their liues are not sure within themselves. Yet none seeme more secure in their owne conceits, then they who finding all things to goe well with them, and all things to prosper about them, make it an argument that God loueth them, and consequently that he will not punish them. But the argument holdeth on the contrary: they that haue all things at their hearts desire, are not the blessedst men: and if they were beloued of God, he would punish them: for *whom he loueth he correcteth.* Some thinke it enough to talke of God, to heare his word, and to serue him at idle *interims*, when neither matters of pleasure, nor causes of priuate profit moue them not; otherwise God is last in their thoughts. Nothing is lesse in their practise then prayer, nor more seldome in their moutes then the prayes of God. Faith and the true fruites of religion concur not with the affections of the carnall man: and therefore he little or neuer

*God will be made a partaker with vs, or els he will be against vs.*  
*Esay. 1. 15.*  
*Deut. 21. 8. 9.*

*Ezek. 14. 16.*

*Esay. 3. 10. 11.*

*Hab. 2. 4.*  
*Why the wicked think themselves secure.*

*Worldlings de- ceived.*

*The reioycing  
of worldlings  
vaine.*

*Galat. 6. 34.*

*True reioycing.*

*The practise of  
the godly.*

*The godlie,  
though base in  
the world, are  
accepted with  
God.*

*Who are dea-  
rest with God.*

seeketh God for himselfe, or other men. And yet they can smile at the worlds fawnings, and reioyce as one that findeth gold in a dreame: but the Apostle telleth them, that they haue no true cause in themselves to reioyce. For if any seemeth to himselfe that he is somewhat when he is nothing, he deceiveth himselfe in his imagination. And therefore let every man proue his owne worke, and then shall he haue reioycing in himselfe onely, and not in another. His ioy shall testifie his peace of conscience in simplicitie and godlie purenes which is within himselfe, and not in fleshlie wisdom and carnall things that are only without, and not properly his. Such as are trulie godly, and rightly zealous, and simple pure, and vnfeinedly faithfull, are neuer idle, but still offer themselves by diuine striuings (as it were) vnto the God of hosts, as well in the behalfe of their brethren in the warres, as of themselves at home. And surely some that are in the eyes of the world very poore, base, and ignominious, such as for their outward glorie seeme vnworthie to haue access vnto some men worldly glorious, haue daily recourse vnto the most high and most glorious king of kings, as well in the behalfe of al their brethren, as of themselves: they seeke not their owne, but the good and prosperitie of other men, as their owne. And as the souldier standeth in the face of the enemy to encounter him with the sword: so they before the throne of Gods high maiestie for mercie and pardon, that his furie and irefull indignation may be changed into clemencie and loue. These are, for the most part, abiects in the world, but accepted with God: these poore are the Lords rich men: these meane men are the Lords honorable, & these ignominious are the Lords glorious children. Whether they bee rich or poore, high or low, noble or base, he that feareth the Lord and serueth him truly, is imbraced of him. He respecteth no person by his wealth, or title, or office, or dignitie in the world: but as every man liueth, and obeyeth, and worketh, and performeth his calling; so he is approued or reprobued of the Lord, who respecteth the godly hart within, and not the glorious habite without; the riches of the soule, and not the wealth of the world; the fruites of the spirit, and not the workes of the flesh. Such as walke honestly, and liue godly, and pray faithfully, and praise him heartily, are his, and they preuaile with



with him : & they labour in loue to preuent the dangers at home, and forget not the miseries of their brethren in the warres. Yet may the impietie of the rude multitude, draw the most godly into danger : For although the Lord would haue spared *Sodome* for five, and *Ierusalem* for one righteous man, yet we must not think that God will spare many wicked for some few good mens sakes.

*The finnes of the multitude may bring danger vpon the most godly.*

*Jeremy* and *Baruch*, and other godly men were at *Ierusalem* when

*Iere. 5. 1.*

*Nabuchadnezzar* destroyed the citie. God is so farre from sparing

many for few, as he punisheth many for one, as all *Israel* for *Achan*:

*God punisheth many for one.*

according to the Poets saying; *Sape luunt ciues quicquid peccatur ab uno*:

*Iosh. 7. 1.*

Not onely sinners, but the tolerators of sinne are punished.

*Hesiodus.*

And though the godly fall among the wicked, it is but a

*The difference betwene the death of the wicked and the godly.*

correction in mercie : but the destruction of the wicked is in

iudgement. And because all should feare the Lord and reforme

their waies, and walke warily, and not participate with the finnes

of the careles multitude, he punisheth the godly in the day of the

*Why the godlie are punished with the wicked.*

slaughter of the wicked. The execution of iustice without partialitie,

fauour or foolish pittie, is a necessary meane to stay the wrath

of God incensed through sinne, and fond affection, and rewards

(peruerter of iustice) a dangerous increase of iudgement against

*Neglect of iustice dangerous.*

a whole people and nation. For where iustice is neglected, there

lawes penalties are bought for monie : and where Gods word is

a cloake for sinne, there is religion (as a garment on all sides a-

like) held indifferent, and that the safest and surest that is profes-

sed of the most. But where the word of the Lord denounceth

*Deut. 19. 19.*

Gods threatnings for sinne, and the Magistrates concur to pu-

*Where the Magistrate maintaineth the word, there will be seene*

nish offenders, there cannot but follow a more sincere course in

euery mans proceedings, more liuely fruites of a Christian pro-

*the practise of religion.*

fession, and consequently a more absolute assurance of Gods

blessings and diuine protection both of our selues at home, and

*Deut 19. 20.*

of our forces abroad, confirmed so much the more vnto vs, by

how much we shew our selues by loue vnfained exercised in faith-

full prayer, that all things may bee done both of our selues at

home, and of our Commaunders and souldiers abroad, to Gods

glory, and to our consolation in Christ Iesus, in whom we

liue, and by whom we shall prosper and preuaile.

To him bee glorie for euer.

F I N I S.